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A
DESCRIPTION
OF THE CHVRCH OF
Christ, with her peculiar Priui-
ledges, and also of her Commons,
and Entercommoners.

WITH SOME OPPOSITIONS (4)
AND ANSWERS OF DEFENCE,
For the maintenance of the Truth which
shee professeth:

AGAINST CERTAINE ANABAPTIS-
TICALL AND ERRONIOUS OPINIONS,
Verie hurtfull and dangerous to weake
CHRISTIANS.

MAINTAINED AND PRACTISED
By one Master IOHN SMITH, sometimes a Preacher in
Lincolneshire, and a Companie of English people
with him now at Amsterdam in
HOLLAND.

Whome he hath there with himselfe Rebaptised.

By I. H.

REVEL. 22. 13. 14. 15. VER.

I I am Alpha, and Omega (saith the Lord) The first and the last.
I Blessed are they that doe his Commandements, that their right may be in the Tree of
life, and may enter in thorough the Gates into the Citie. For without shall be Dogs,
and Enchanters, and Whoremongers, and Murderers, and Idolaters, and who soever
loveth or maketh lies.

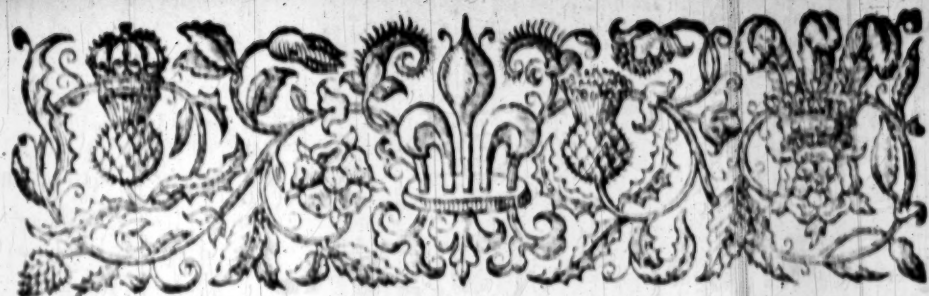
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¶ The principall oppositions
are these.

- 1 **T**hat the Baptisme of Children is the marke of the Beast.
 - 2 That euery member of a true visible Church must be baptised againe.
 - 3 That none ought to be Baptised before hee bee Regenerate.
 - 4 That the members of their Church are all so, regenerate and baptised, and is the heavenly Ierusalem.
 - 5 That some of these may fall away and perish.
 - 6 That there is no true Church to be seene in the world, but themselues at this day.
- With diuers other false Doctrines which are grounded vpon these principles.
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7-82



TO THE CITIZENS
OF THE HEAVENLY
IERUSALEM.

INCREASE OF TRVETH

And heauenly Wisedome be multiplied
vpon you, with Peace and prosperitie
in these latter dayes.

And to all her, well affected Friends, that desire to
see her Beautie, and to dwell within her
Gates, happie successe.



Friend of yours sweete
Citizens, unworthy to
take part with you in
your riche peculiar
things, makes bolde to
present vnto your custo-
die, treasures which I
haue found. And also
most earnestly intreates
you to assise me against
your main enemies, who

lay claime to your Citie and all your priuiledges. Pray
with me vnto the Lord your God, that his truth may take

To the Citizens of

place in the hearts of men, and bee regarded, and that all the hatefull enemies therof, and their lies may be brought to confusion. These things I entreat at your hands, making no doubt of your diligence herein. Goe but up to the top of mount Sion, and you shall see your enemies round about you with their shields in their hands and their swords drawne: but be of good courage, feare nothing, your God will deliuer them into your hands, and their weapons shall you consume like straw with the fire of his word, and the Citie shall be yours as it is, and it shall not be taken from you, nor the treasures thereof out of your possession. The daies are come wherein truth shall preuaile, And now deere friends to let you understand my cause of writing to the aforementioned Master John Smith and his company. It fell out of late that I being in company with some of them, had some conference with them, wherein they seemed very well affected to the things that I spake vnto them. One of them answering me in these words, I could willingly let all these things which you haue said, goe downe into me, but onely the going to the assemblies, another of them answered him instantly, you heard what he said for that: And so they requested me that I would set the things downe in writing, which had beene said, and they would either answere or subscribe vnto it, which thing I thought good to performe.

Anabeloued friends, though I be the least worthy of you all to plead your cause, yet being mooued at their request, I haue made bold, and also seeing afterwards some writings of theirs published in Print, I was emboldened the more, perceiuing therein their desperate resolution, proclaiming open war, challenging al, and therein the city of God: I was encouraged, seeing it was his cause, perswaded he would be

the Heauenly Ierusalem.

be my protector in the defence of his owne Citie, I therefore tooke his word and promise for my shield, with this confidence that he would not leaue me till they were ouerthrowne, other weapons I haue none except the sword of the spirit, The skill of the learned disputers of this world looke not for, that is not my profession. Truth I hope yee shall find, 'ut vested in a very low and simple Coate, Method I did forget, matter onely was in my mind, the enemy came so fast vpon me that skill was laide aside. Truth I hope hath kept me company, though I could not garnish it with Rhetoricall ornaments. And therefore most noble and courteous Citizens, I haue made choice of you before all other to Dedicate this measure of truth vnto, because I knew, although you be the noblest Citizens in the world, yet are ye the poorest in spirit, your hearts can stoope, and your eyes can looke below, you are come downe from the hilles of pride, to the vallies of teares, yet can goe up to the top of mount Sion; you looke not after the glory of this world, nor the wisdom thereof, It is foolishnes in your thoughts, which are seasoned with heauenly wisdom, if truth come you embrace it, you looke not vpon the coate of him that brings it, so that you iustifie I am pleased, what others say and iudge, (for my part) I passe not, but for their parts, I wish them to be aduised, and to giue care to the voyce of the Spirit, and the Bride, which crieth, come whosoever is a thirst, and whosoever will, and take of the water of life freely.

And to the end your Mother, deere Children of Ierusalem, might a little refresh the spirits of her well affected friends, that haue beene so long time wearied with the Iarres and contentions that haue beene about her visible state: I thought good to publish this short description of

To the Citizens of the Heauenly Ierusalem.

her vnto the open veiwe, that they might see her fruits
what they be, her light, her priuiledges, and her marks,
whereby shee may bee seene and knowne from the fleshly
boasters of these distastfull times, who hauing beene so
long accustomed to earthen buildings, cannot discern nor
tast that which cometh from aboue, and although not
onely the generall, but specially the reformists, and refor-
mers, will not onely distast like wayward children but e-
uen spurne against, yet will I not be discouraged, for there
is a little remnant that thirsteth for reliefe, so they be re-
freshed, I passe not for the rest, for I know true wisdom
which is alwaies from aboue, hath beene, is, and shall be for
euer iustified of her Children, and they shall see Ierusalem
to their great ioy, whereas the other groping in the dark,
shall neuer behold that holy Citie, nor partake of her pri-
uiledges for euer. And although she hath cried oft, and ut-
tered her voice full many a time, and few or none regard
what shee saith, yet can shee not holde her peace, but shee
must pleade her Childrens cause, against those that lay
claime to their right and inheritance, challengeng them
the field, and setting vp a flagge of defiance against
the Citie of truth and the God of Israell. Behold here comes
one the least of ten thousand, that doth accept the challenge
sceing others doe hold their peace, and although hee know
not how to beare armes in the field as the manner is, yet
he promiseth in the name of the God of Iacob, with a sling
and a stone, to bring their champion on his knees, for all
his stout words, that his army who trusted in him, may be
glad to take their flight, and you enjoy your Citie in peace,
And thus most noble Citizens farewell.

Your faithfull friend till death.

I. H.

To M. Iohn Smith, and to the Companiewith
him at Amsterdam in Holland.



H Master *Smith*, I would for your owne sake you had not written with such affirmation, Many things which you haue also made so publike, the which you can neuer call home againe: although you your selfe doe finde them false, whereby also you haue made your selfe more vnable and vnwilling to reuoke them, though they be proued so. Much better therefore had it bene for you to haue left that Paper vnstained by your hand, that should paint forth an vntruth, and neuer haue set Pen to write, but to the vnchangeable truth of God, of which you neuer neede repent, and whereof the Church of Christ is the pillar, Considering also how great a danger euery one doth fall into, that is found to adde or diminish from or to the intent and purpose of the word of God.

I would therefore you had beene better aduised before you had published your bookes. You thought your selfe as fully satisfied when you were of another minde. You know, or at the least, there be that know them that haue three, foure, nay, fīue times changed their Religion, that thought themselves as fully satisfied euery time as you thinke your selfe now: what they are now (some of them) I wil not say. And if euery man should publish bookes so often as they change their mind, how many Religions then should spring from one man, and he perhaps be author of so many sects, what heapes of bookes are there at this day of seuerall opinions? Make therefore no more matter for the fire, there is straw and stubble enough already. Speake truth, for the day of burning is at hand. And whatsoever you do, looke to the maine, leaue not the foundation as some haue done: Hold fast the beginnings lest you neuer come to the endes. And I pray God deliuer you from the Curse of *Sinai* and her sonnes, *Hagars* children. And bring you all vnto the blessings of mount Sion and into the rest and freedome of her children, euen *Saraes* sonnes and daughters.

Your friend. I. H.

¶ The Contents of that which followeth.

- 1 **A** Description of the heauenly Ierusalem with her priuiledges, and of her stability and of her Commons and intercommoners.
- 2 A view or search of Master Smiths Church with a discovery of the unsoundnesse and Ruinousnes thereof.
- 3 An examination of a principall answere of his, whereupon many of his other reasons doe depend against the Baptisme of Children, and the confutation thereof: with sufficient reasons and prooffe for the lawfulness of Baptizing them, and that the Baptizing of Children cannot be the marke of the Beast.
- 4 Of the Commonalty and Commons of Christians in generall, and whercin specially they are to be distinguished, and how the Commoners ought to carry themselves toward the little speciall ones, and how the speciall do, and ought to walke towards the Commoners.
- 5 Of Christian libertie, and of the lawfulness of the Authority of Magistrates, and how all subiects are bound to obey.
- 6 Of Faith and Repentance.
- 7 A Reprehension of Master Smith for his bold Challenge.
- 8 An exhortation to him and his company.
- 9 A short description of the contentions of these times.
- 10 Of Sions Restauration, the fall of her greatest enemy, and of her euerlasting glory.



To Master I O H N S M I T H, and
to the Companie with him at Am-
sterdam in Holland.



Nd least I runne into your fault,
and fall into the same daunger
with you, as of my selfe I haue
no strength to stand more then
you: By the grace and assistance
of my God, I will take heede,
and though I haue not the skill
of the learned Disputers of this world, yet I hope the
Spirit of Trueth will so direct me, that I shall rather
say, I know not, then set downe and affirme that for
trueth, which shall be found a lie. This therefore I say
and write, not respecting what you haue said, nor re-
garding your many Arguments to the contrarie.

That the Church which the Lord doth build, con-
sisteth of liuing stones: And the gates of Hell shall
not preuaile against that Church, or any one of the
stones thereof, but it shall stand and preuaile against
Hell, and the snares of the second death, so that not
one shall perish that is of this holy Temple.

*1. Peter 2.
Mat. 16. 18.*

Reuel. 20. 6.

B

For

1.Pet.2.4,7.

For this Church of Christ and euery stone thereof, is framed and fashioned from aboue, he himselfe is the foundation and chiefe corner stone. And all the stones of this building are his brethren, reborne and made a new, not in shew, but in very trueth, not for a time, but for euer not one of them shall euer fall off.

Matt.16.19.

They are all of them euerlasting, as is their foundation whereon they rest, and whose strength doeth stay them vp. Great priuiledges hath this Church aboue all other, for to it hee hath given the keyes of the Kingdome of heauen, to open and shut, to binde and loose: And where two or three of this vniuersall

Matt.18.18,20.

Church of Christ, consisting of stones, of life, are gathered together in his Name, hee hath promised and will not faile to be in the midst of them, *And whatsoeuer they binde in earth, is bound in heauen, and whatsoeuer they loose on earth is loosed in heauen:* And where two of them shall agree in earth vpon any thing whatsoeuer, yee shall desire it shall bee giuen you (saith he) of my Father which is in heauen.

Matt.18.19.

Eph.4.5,6.

This Church is one, the Faith is one, the Baptisme is also one and the same in euery stone thereof, not on the skinne, but in the heart.

Gal.4.26.

Their Rocke is Christ, that their one Lord, he is the Prince of their Faith and Hope, and his Father is there one God and Father alone, who is aboue all, and through all, and in them all, praised for euer. And this is Ierusalem from aboue which (Saint Paul saith) is the mother of vs all, and is free.

And this and all of them are those little ones, whom

Rebaptised separatists.

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whom (the Lord said) whosoever shall offend : *It were better that a Milstone were hanged about his necke,* *Matt. 18. 6.* and that he were drowned in the depth of the Sea, so precious in his sight are they all, And whosoever shall giue but a cup of cold water, to any one of the least of these, in my *Mathe 9. 41.* Name (saith the Lord) shall not leese his reward, but shall haue eternall life, As it is written; Come ye blessed of my Father, inherit the kingdome prepared for you from the beginning of the world: For I was an hungrie, and you gaue me meate, I was a thirst and you gaue me drinke, &c. Yee did it to these (saith he) if but to the least of these my brethren, yee did it to me; And againe, whosoever *Mat. 25. 34, 35,* receiueth one of the least of these little ones in my Name ^{36.} (saith the Lord) receiueth me, and with me him that sent me. O happie man therefore, that can perceiue and doe these things: But hee that despiseth you, despiseth me, and him that sent me. And this is it which *1. John 2. 9.* John meaneth. He that saith he is in that light, and hath his brother is in darkenesse vntill this time: But he which loueth his brother abideth in that light, and there is none occasion of euill in him. And againe, Hereby we know that we are translated from death *1. John 3. 16.* to life, because we loue the brethren, meaning the Lords brethren, the little Sheepe, to whom he will say, Come yee blessed inherit the Kingdome for euer: These loue their enemies, If they hunger they *Matt. 5. 44.* feede, if they thirst they giue them drinke, if they curse they blesse, if they persecute, they pray and weepe for them.

And these are the light of the world, the Candle *Matt. 5. 14, 15.* on a Candlesticke, the Citie set vpon a Hill, where-

Psal. 87. 3.

of *David* spake when he said, Glorious things are spoken of thee, thou Citie of God, and this if one will, he may visibly see, for a Citie set vpon a hil cannot bee inuisible.

Ioh. 20. 23.

And to this alone is power giuen to binde and loose, to remit and to retaine sinnes, euen to these I meane are these Keyes giuen, whom God approueth and will approue for euer: Indeede many are called, but these are they that are chosen, these loue one another, and thereby doe they know each other to bee borne of God, and to be loued of God, and that they doe loue God, I say, for that they loue those that are borne of God: As it is written, *Hereby we know that yee are in him.* And this is the kingdome which the Lord saith; *No man can see but he that is borne againe.*

1. Iohn. 2. 5.

Iohn. 3. 3.

1. Peter 2. 9.

Hebrew. 12. 23.

And this is that house of *Leui*, that royall Priesthood spoken of, the peculiar people, the congregation of the first borne, who are all written in heauen. The chosen generation, and people set at libertie: If you will receiue it; these are they that haue the preheminance, these are all the Priests of God, and serue in his Temple for euer: These he hath made pillars in his house, and shall goe no more out: these are blessed, and holy and haue al their parts in the first resurrection, and shall not be hurt in the second death. These are they that are risen with Christ, and seeke those things which are aboue, who are dead to sinne and crucified to this world, these are they that haue ouercome the world, and haue receiued the white stone, and the new name of the Lord. And this is the little flocke to whom he saith, Be of good cheere, for

Mat. 18. 4

Reuel. 3. 12.

Reuel. 20. 6.

Reuel. 2. 11.

Luke. 12. 32.

it

it is your fathers pleasure to giue you a kingdome. And this alone is that Citie of God, which onely is *Renel.3.* named the new Ierusalem, and these are the Citizens, and of these the scripture meanes, which saith, Where two or three be gathered together in my name, there am I in the midst of them, And behold I am with you (saith he) vnto the end of the world.

But perhaps you will say, if this bee the Church of Christ, which you haue here described, to whome *Obiection.* the Keyes of the Kingdome of heauen, and all those titles and priuiledges doth onely belong: then was there neuer such a Church in the world, in one fellowship congregated and constituted by baptisme, pertaking together in the Lords supper, and all other exercises of Religion, consisting onely of such vn-moueable stones as you speake of: For with the Lord himselfe, and with his eleuen Apostles one was, who did prooue a diuell, And many also were with Christ before and were Baptised, which fell away, and afterwards with his Apostles also which fell away and were offended.

It is true indeed, but what saith it, If they had bin *Answer.* of vs, they would haue continued with vs: but of *Ioh.2.19.* that Church they neuer were, that hath the preeminence, and vnto whom those excellent titles and treasures of God doth belong: for although they did partake with them in receiuing the word, and beleeuing the truth thereof, and of the elementish Baptisme, and the signes of the Lords bodie and blood, and all other such like common things: yet were they neuer baptised in heart, returned and became as little chil-

Mat: 18.3.

children; neither yet did euer eat his flesh, and drinke his blood, truly and indeed by faith: for want wherof, they could neuer enter into the kingdome of heauen: nor yet had euer life in them, as it is written.

Iohn 6.53.

And therefore of that Church and kingdome they neuer were, nor yet did euer partake with them in their peculiar things: nor neuer came into their courts of rest, nor Citie of peace. But to the returned little ones, doe all those great things belong; those excellent priuiledges, euen to them that eate his flesh, and drinke his blood: who haue all of them eternall life abiding in them, whom the Lord Iesus will raise vp at the last day, as he himselfe saith.

*Iohn 6.54.**Question.*

But how then did that Church iudge of them, (you will say) while they were with them, did they not belecue that they were returned, and did they not accompt of them, as they did of those that were returned and borne againe: that had eaten Christs flesh, and drunke his blood vnto eternall life: seeing they were baptised with them, and did eate the same bread, and drinke the same wine with them also, did they not iustifie them, and approue of them as of the rest?

Answer.

That Church did neuer so approue of them, they were neuer so blind and desperatly bold, as your Master *Smith*; to iustifie and approoue of those whom God doth condemne: they are not so rash as you, and your Church, to affirme they know not what: They are better aduised, and better taught then so: That Church & kingdome which we speake of, was neuer so deceiued in her entercomoners, to account
and

Rebaptised separatists.

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and approue them as borne againe: because they did partake with her children in all these common things: But she and her children iudged alwayes the truth of them, and neuer were deceiued concerning them.

They receiue the word with ioy and gladnesse, They tooke the Plough by the hand indeed, The foule spirit was gone, the Sowe was washt, the blade sprung vp: These things the Church did see, and know was true in them; and so farre it did approue of them, & did yeeld vnto them the common things, and were of one accord therein together. The Church & stones of life looked for fruit from them, but fruit they neuer saw: They hoped the best, till they saw the worst: They knew not the tree, but by the fruit, and that not till it had brought forth, either good or bad. But by their fruit they do know them as it is written, Doe men gather Grapes of Thornes, or Figges of Thistles? can a good tree bring foorth bad fruit, or a bad tree good fruit? no not possible. A good tree cannot bring foorth euill fruit, neither can a bad tree bring foorth good fruit: euery tree that bringeth not foorth good fruit, is hewen downe and cast into the fire. The Scripture doth neuer any where teach or speake like your Master *Smith*, That euill trees may be knowen to be good trees, by bearing of good fruit, and yet be cut downe and cast into hell fire, for bearing of euill fruit: for you say that a tree which shall be hewen downe, one that may fall away, doth bring forth as good fruit, as the good tree, or good ground doth; and that there can no
disse-

Mat. 13. 20.

Acts 2. 41.

Luke 9 62.

Mat. 7. 16. 17.

18. 19 20.

Mat. 12. 33.

Luke 13. 6. 7. 8.

John 15. 2.

Mat. 21. 19.

Mat. 3. 10.

Obiection.

Mat. 24. 13.

Eze. 18. 24.

26. 27.

Answer.

difference be discerned by their fruits between them, contrary to the Scripture which saith to the children of the kingdome. Yee shall know them by their fruits, Meaning the good trees by the good fruit which they bring foorth, from the trees that bring not foorth good fruit, and from the euill trees which bring foorth euill fruite. And as they knowe certainly, the good tree by his good fruit, and the euill tree by his euill fruit : so they doe also know that those trees which growe in the Lords field, standing as branches in the vine, and bring not foorth good fruit are accursed like the figge tree, & must be hewen downe with the euill trees, and cast into euerlasting fire.

But perhaps you will say, these trees cannot be so distinguish't and knowne till the end, for the Lord saith, He that endureth to the end, shall be saued. And the righteous man may fall from his righteousnesse (as testifieth the Prophet) and die. And the vnrighteous man turne from his vnrighteousnesse and liue. So that there can be no such certainty as you speake of, vntill the end.

Heere I would first know of you, what ende you thinke the Lord doth meane, whether the end of the world, or the end of their life in the flesh? If you mean the end of the world, then *Moses, Elias*, the Prophets, and Apostles might yet perish, for to that ende they are not yet come: But they are and shall bee saued, therefore that end it cannot be: what then? the ende of their life in the flesh: that end is it which you intend, I dare say, Then indeed there is no certainty, in
this

this world to be had, till the houre of death: then is the Doctrine of your fellowes, the Dutch Anabaptists true, who affirme that the most righteous man, Iustified and borne againe from aboue, may fall away and perish at any time, euen till his last howre: then should mans saluation depend vpon his last gaspe. Then no man can reioyce, that his name is written in the Booke life, till he be dead: or else they may haue their names blotted out againe, after they be written therein, as indeede they doe affirme: But man may be certainly assured of reconciliation with God, and that his name is written in the booke of life and sealed there, by an indelible couenant, before the moment or houre, or day of his death, therefore that end it cannot be. *Rom. I. 38. 30.*

But stay, may not the righteous man fall from his righteousness then? *Obiection.*

Such righteous men, as I told you of before, may fall from their righteousness, Euill Trees and euill ground which neuer brought forth good fruit. As from some the foules of the Aire catch away the seed that is sowne in their harts, and they fall away: some by persecution are offended, & some the cares of this world doe choake. And so the righteous man doth fall from his righteousness. The washed sow is turned to wallow in the mire againe. The dogge to his vomit againe. He that tooke the Plough by the hand, hath looked behind him, and is made vnmeet for the kingdome of heauen for euer. The vncleane spirit that was cast out, is returned with seauen worse then himselfe, and re-entereth the house swept: and the *Answer.* *Mat. 13. 19. 20. 21. 22.* *2. Pe. 2. 22.* *Mat. 12. 45.* *end*

ende of this man is worse then his beginning: It had beene better for him, that he had neuer knowne the way of truth, his condition was better before hee tooke the Plough in hand, then it is now in this end of his, wherein he hath giuen it ouer, turned backe & entertained his euill companion againe, with seauen more worse then he.

Question.

But what is then the end, which whosoever endureth vnto, and doth attaine shall be saued?

Answer.

The end therefore is the fruit, as reaping is the end of Ploughing: And as wee looke for fruit after wee haue sowne our Corne in the earth: So doth the Lord looke for fruit of the seede he hath sowne in vs. Such fruit as whosoever bringeth forth, shall neuer be hewen downe and giuen to the burning fire. But is like the tree planted by the riuer side, which bringeth forth his fruit in due season, whose lease shall not fade.

Psal. 13.

And this is the plantation of God, and these are his trees, and the branches of his owne Vine Christ Iesus: and every branch that beareth fruit in him hee purgeth like a good husbandman, that it may bring forth more fruit. And if you aske what fruit that is, I tolde you before: yet if you will haue it againe, It is Loue, euen that new commaundement, the perfection which the Lord commaundeth, saying. Be ye perfect as your heavenly Father is perfect: It is the first resurrection, which whosoever attaineth, is blessed & holy for euer. They that attaine to this end, are blessed in their life, and blessed at their houre of death, and blessed at the end of the world, and blessed for euer more.

These

Ioh. 15. 1. 2.

Mat. 5. 48.

*Dent. 28. 3. 45. 6.
Mat. 9. 14. 5. 6.
7. 8. 9. 10. 11.*

These righteous men neuer fall from their righteousness, their names are neuer rased out of the booke of life, but vnrighteous men may turne to their righteousness. And therfore these righteous men, encourage all, exhor-te all, hope all things, endure all things, forbear and are gentle vnto all, And waite with patience, laboring to see if by any means, they will bring forth fruit, euen the fruit of the good tree, The good fruit which when they see, they do reioice & imbrace them, knowing thereby that they are borne of God their owne father, as Children of that holy Church Ierusalem their mother: purged and purchased through his eternall Testament, in the bloud of that one Lord the Lambe, to be an holy habitation to himsele for euer. And here is no loue lost betweene these brethren, such loue betweene them as neuer was betweene earthly brethren.

Mat. 28. 14.

1. Cor. 13. 4. 5. 6. 7. 8.

1. John 3. 14.

As the stocke they came of in their new generation doth excell in glory, in riches, in power, in wisdom, in bounty, in mercy, and loue: all Fathers and Mothers in nature, be they neuer so high in place of this world, euen that they can giue Kingdomes, and thousand thousands of Gold and Treasure, to their Children: and possesse them of all the pleasures that the world can afford: and with all the signes of loue that nature can expresse. I say, as the great God of Heauen doth excell the greatest that euer was on earth: And as his loue is infinite beyond theirs, and his abilitie also to performe the same: So doe the gifts, the signes and seales of his loue excell theirs.

1. John 4. 1.

And as his children doe come of a more noble
C 2 stocke

stocke then theirs and are more honourable descended euery way. So doe they excell in loue ten thousand degrees, for they loue for other and greater respects. And as loue was the beginning and cause of this happinesse: euen the loue of the eternall God, as the Scriptures witnesse: So loue is the end of their conuersation, in and through Iesus Christ, yesterday to day, and the same for euer.

1. Iohn 4. 19.

Heb. 13. 8.

Ezek. 3. 12.

This is that name so secretly written vpon them, that no man can Reade or know it, but they alone which haue it, and vpon them onely is his Name written: New Ierusalem; as it is written: Him that ouercommeth, will I make a Pillar in the Temple of my God: And he shall goe no more out; And I will write vpon him the name of my God, and the name of the Citie of my God, euen the newe Ierusalem which commeth downe from heauen from my God, And my new name. And this is the ende, which whosoever endureth vnto, is faithfull to the death, and shall receiue the Crowne of life. Many false Prophets shall arise and deceiue many, and because iniquitie shall abound, the loue of many shall bee cold; but he that endureth to the end, euen this true and perfect loue, the contrarie to iniquitie, and to loue that is cold, he shall be saued.

Mat. 24. 11. 12.
13.

Mat. 3. 11.

Ezek. 3. 7.

And this is the Baptisme of the holy Ghost and fire, euen the fire of Gods loue, the coals wherof are fiery coales, and a burning flame which much water cannot quench, neither the floods drowne: But it breaketh forth and returneth such a loue to his God and Father, and to his Lord and redeemer, as no man knoweth,

knoweth, but he that hath it. And such a loue to his fathers Children, those little ones, his and his Lords brethren, as they neuer know nor shall know who are neuer borne againe.

Yea, he returneth loue to al men euen to his enemies. *Prou. 21. 22.*
 If he hunger or thirst he feedes and giues them drink, *Rom. 12. 20, 21.*
 and so heapes coales of this fire vpon his head. *Psal. 119. 2, 4.*
 Hee speaketh the truth from his hart, and with his tongue vseth no deceit. Hee esteemeth not himselfe, but is vile in his owne eyes. Hee enuieth not. The Sunne *1. Cor. 13. 4, 5, 6.*
 goes not downe vpon his anger: Hee reioyceth not in iniquitie, but alwayes in the trueth, and in doing good to others: Loue seeketh not her owne. And are not these fruits which may distinguish betweene the good tree and the bad?

These fruites those righteous men neuer brought forth, which fell away. Their blade was neuer like *Heb. 3. 11.*
 this fruit: Their beginnings were neuer like these endings. Those first were neuer like these last, which *Matth. 22. 14.*
 are the first, euen the first borne; For many are called but fewe chosen.

And this is Ierusalem, that poore little sweete holy Citie, which hath bene troden vnder feete of those *Reuel. 11. 2.*
 heathen Gentile Courtiers, and outside Christians, not worth the measuring, these many hundred ye: es. And this is the Hill which once stood vp aboue the Hills, whose light did shine from East to West, euen *Rom. 13.*
 to the worlds end. To it the Nations flocke to heare, and see the things that were of her so famous throug the world. To whom shee cried, saying: Come *Reuel. 22. 17.*
 whosoever will, and take of the water of life freely, where-

whereat many reioyced, beleueed and were Baptised. Of which some were made partakers of her peculiar things: And were not onely beleeuers of the trueth, and Baptised with the Baptisme which thereunto belonged, but were Baptised in heart broken and dissolved into a thousand teares: And beleueed in him who also Baptised them with the holy Ghost and fire. The other hard and vnaptised in heart, refusing that grace so freely offered them: Iudging the common Faith and Baptisme which they had receiued, sufficient to serue their turne: Supposing that one Talent safely kept, would stand them enough in steede when the day of account should come; despised the little ones that were borne and Baptised from aboue. And thus began the mysterie of iniquitie to worke, and grew vp in time aboue the Hill of God, and like Wolues spared not his flocke, tooke possession in deede of the outward Court, gathered strength, got a head: And trode downe that liberall free Citie, the true mother and nurse to the Lords lambes and babes.

Acts 20. 29.

Reuel. 13. 1.

Reuel. 11. 3.

This head of theirs is that great Antichrist, that beast which rose out of the sea, with seuen heads and ten hornes: who hath reigned now twelue hundreth and three yeeres, and yet still reigneth, and shall till seuen and fiftie moe be come. And then his dayes his times, moneths and yeeres, shall be accomplisht, (euen one thousand two hundred and sixtie.) and his Crownes puld from his head, his Citie burnt with fire, and vpon that woman which saith: I sit being a Queene, am no widow, and shall see no mourning, shall

shall come shame and confusion, howling and crying; and vtter desolation: euen she which now calleth her selfe by the name of the true mother, and like an harlot challengeth the husband of the true spouse to bee hers. And these are the offspring of *Mat. 23. 35.* *Caine*, the race and line of those Pharasies, at whose hands the Lord said should be required the blood of all the Prophets, from righteous *Abell* to *Zacharias*; yea, these are all one house with them. And so are all the assemblies and congregations in the world, be they neuer so cleane without, doing the same works, being foule within: and doe make one and the same generation with them, and with all such heathen in the world, being vncircumcised in heart like them. To fulfill the word of the Lord which saith, That in *Reuel 8. 14* her should be found the blood of all, that euer for righteousness were shaine vpon the earth. Prouing indeed that all that are vncleane in heart, and doe the same workes, doe make one generation, be they what they will. These are all the euill seed, the children of the wicked and of the bond woman, This is *Hagar* and her sonne which must be cast out, These are the serpents seed that neuer did loue the seed of the woman.

But you Master *Smith* vnderstand not these things so, you shut out *Hagars* house from these times, you will haue the Church of another fashion, you will haue it of your owne building; you like not the frame which the Lord alloweth: you will not haue so many sorts of vessels in the Lords great house, as *2. Tim. 2. 20.* the Scriptures doe speake off, and yet you will haue
more

more in his little spirituall house then the Lord alloweth. You will not haue vessels of gold, of siluer, of wood and of clay; some to honour, some to dishonour, in his great house, together in commons: And yet you will haue vessels of dishonour to partake in the peculiar things pertaining onely to his little house, and to be of it. But the best is, the Lord hath not made you the builder of his house, hee meanes to build still as hee hath euer done his little spirituall house himselfe; hee will haue the vessels thereof all of gold and siluer, prepared to honour: build you and prepare the other of wood and clay; for although this great house be all one in commons, yet it is two in specials: which shall be more at large distinguished hereafter. But wee will first see what fashion your house is of.

*Mat. 16. 18.**Luke 12. 32
Reuel. 21. 27*

You say, all that you baptise, are first borne againe; and being borne againe, and baptised, they are all Citizens of the heauenly Ierusalem, and the Congregation of the first borne: the peculiar people, and holy nation, those returned little ones, which the Lord spake of. And that none but such ought to be baptised, and that whosoever is baptised before he is reborne of the spirit: that baptising is Antichristian, and must be reuoked. He must first be a new creature, and then rebaptised. And yet you say some of these may fall away and perish. This is your Church you say, and so it is constituted. Indeepe, you haue framed it finely, but it will not stand.

Mat. 11. 14

The foundation is sand, and the toppe is so light, that the winde will carrie it away to perish: for so
you

you say, and it may well be; for an error in the ground worke doth argue slight worke in the raising and finishing: for he that is carelesse in laying the foundation of his house: will surely be very negligent in the framing and ending thereof: and if a skilfull workeman should search that house, he should doubtlesse find many vnfound ioints therein.

But some man perhaps will say, that Master *Smithes* foundation is very sound and sure, for hee begins with regeneration, and hee will haue none baptised into his Church, till hee be borne of God: and who can lay a more sure foundation then this?

Obiection.

Indeed a faire shew it makes, but we will search it from the toppe to the bottome: for though he that builds a house, doth first begin with the foundation and bottome thereof; yet he that will pull downe that house, had neede first begin at the top. Therefore wee will search it from the top to the bottome, and by that time I hope wee shall see whether it bee found or no.

Answer.

Your conclusion is, that some of your Church may fall away, and shall perish; and yet you say, they are all of them those little ones whom our Sauiour speaketh of: this is euen as contrary as saluation and damnation: for the same Lord saith. It is not the will of your heauenly Father, that one of these little ones should perish, but your will is, they shall. *Mat. 18. 14.*

The Scripture saith, that the Congregation of the first borne, are written in heauen: but you say some of them are written in hell. Christ saith, the gates of hell shall not preuaile against his Church, *Heb. 12. 23.*

D

and

Reuel. 20. 6

and many other most sure promises, that the second death shall take no hold of any one of the least stones thereof; but you dare boldly affirme the contrarie. And yet you will baptise none, but such as are borne a new, you say: and that none ought to bee baptized, but such a litle one; which is the beginning & foundation of your building. And how contrary are these things? How weake and rotten is your worke, from the top to the bottome? For whereas you say, that none ought to bee baptized, but they must be first borne againe, it is vtterly false: for the Scripture saith that Iesus made & baptized moe Disciples then *Iohn*.

Iohn 4. 1.*Iohn* 6. 53. 60.

And it saith also, that when the Lord told them, that except they did eate his flesh, and drinke his blood, they had no life in them (which is the chiefe and principall point of regeneration) they answered, It was a hard saying, who could indure it? which pro- ueth euidently they were neuer borne againe, and yet baptized: for euery Disciple was baptized. And they were Disciples, the text saith: and whatsoeuer he were that did subiect himselfe to learne, and came into the fellowship, was one of the disciples, though he were not one of the new borne babes. These things are as cleere as the light throughout the scriptures: but you being ignorant of the Scriptures through your wisdome, would delude vs with doubt- full and double speeches, as you do some innocent, (as I hope) and vpright soules, that depend vpon your wisdome and skill, whose consciences (I perswade my selfe) doe tell them, al is not well.

You strue so much to make your Church differ
from

Rebaptised Separatists. 19

from the Church of the Iewes : because you mistaking, would haue the whole estate of the Iewes Church containe the bond woman and her sonne, and the whole state of the Gentiles Church to containe the free woman and her sonne: so that you will haue your Church not onely to differ from the Iewes Church, but from the very word and practise of Christ and his Apostles, and from the Church that then was.

You will not haue a sonne of the free woman in the Iewes Church, nor the sonne of a bond woman in the Gentiles Church: but all must shew forth the fruits of regeneration that ought to be baptised, and so consequently being all reborne and baptised, must needs bee the children of the free woman. What a Laborinth haue you brought your selfe & your company into? You will haue all your Church to be the spirituall seed of *Abraham*: and yet that some of them may, and shall prooue cast-awayes, contrary to the Scriptures which saith, All Israel shall be saued: meaning all *Abrahams* spirituall seed, Iewes or Gentiles. Rom. 11. 26.

Is it possible that ye can be ignorant, how in the Churches of the Apostles times, there were many euill workers euidently knowen, vnreturned, earthly minded; of whom Saint *Paul* saith, Many wa ke, of Phil. 3. 17. 18. 19 whō I haue told you often, & now tel you weeping, &c. Is not this manifestly to be seene throughout all the new Testament?

Did the Lord himselfe who knewe all thinges, entertaine Disciples, baptising them whom hee Iohn 6. 64. knew did not beleue in him, nor yet were returned;

turned; yea one, whom hee knewe should betray him.

The Lord, I say, who could haue made his choise, and haue taken the best, and left the worst at his pleasure: If he had beene so disposed, or had intended to make the outer Court of his temple, as pure as the temple it selfe, whereunto none doth come to sacrifice, but onely his royall Priesthood. Did the Lord, (I say still) who knew all things, doe thus to teach vs in these cases, what to doe to the worlds end? And dare you which know nothing in comparison, take vpon you to teach him, and to contradict his practise? Did hee entertaine all that came to him into his outward Court, yeelding vnto them all the common things thereof? And dare you so boldly to change his ordinance, reiecting such as then hee entertained: If hee had intended, that none should be baptized, but such as brought forth the fruites of regeneration, hee would not haue then baptized, nor haue suffered any to be baptized, that were not first regenerate, seeing that he knew them one from another, he would haue giuen vs example both by himselfe and his Apostles: and would not haue baptized any one, but *Abrahams* true spirituall seede, who should first haue wrought the works of *Abraham*, of whom not one sonne of perdition should euer haue beene found. This would the Lord haue done, I say, if his will and truth had so been in this outward condition of his Kingdome, he would haue performed it perfectly. Seeing hee could doe in this case what he would, he would not haue beene found vnfaithfull

in his house, (as it is plaine hee was, if that doctrine of yours be true.) All agree that the sinne of knowledge is greater then the sinne of ignorance. Did Christ know his Fathers will was, that none should be baptized but *Abrahams* spirituall seed, and would he baptize those, that knew not what it was to eate *Ioh. 6. 60.* his flesh and drinke his bloud, which all *Abrahams* seed did both eate and drinke of, and therefore must needes know what it is? would he haue entertained *Judas*, and baptized him, seeing he knew from the beginning that he was the child of perdition, and that he should betray him?

No, no, Christ our Lord would neuer haue done all these things, if he had knowne his Fathers will, to haue beene contrary, he would neuer haue sinned so highly against his Father with his knowledge (as he did, if that be true which you affirme.)

But you are the lyar and the sinner: be it knowne vnto you. It is you that breake the law of God, and violate the word and waies of Christ, by your cursed wayes and doctrine. For his will is, that common things should be for the many that are called, but his peculiar things for the few that are chosen: Wherefore hee compareth the common Court and Kingdome of heauen, to a Net cast into the Sea, which taketh all sorts of fish both good and bad. *Mat. 13. 47.* And his spirituall kingdome and holy temple, he compareth to *Mat. 13. 47.* a graine of Mustard seed to Leauen, *Mat. 13. 31.* To a field where *and 33.* in lieth a treasure hid of great worth, which whosoever will enioy, must purchase it with all hee hath. *Mat. 13. 44. 45.* Which Kingdome, the Lord saith; Except a man be *46.* borne

borne againe he shall neuer enter into, nor see.

1 Tim 3. 3.

Matt 3. 52.

Perceiue you not these things *M. Smith*? are they hidden from your eies? Then are you not the Scribe which the Lord speaketh of, which is taught vnto the kingdome of heauen, compared to a housholder which bringeth forth of his treasure, things both new and olde.

Obiection.

But peraduenture you will yet obiect, that although there be some caught in the Net, that doe afterwards proue bad, yet they were good when they were first caught, and brought forth good fruite before they were baptized; and therefore Christ gaue Rules to his Church, to the end that when any should offend, if he would not be reformed, after he had beene orderly dealt withall by the Church: that then hee should be cast out, and so cut off from the bodie.

Answer.

John 5. 12.

Is it possible that a branch of the Vine which brought forth good fruite, should euer bee cutte off from the Vine, for bearing of euill fruit: seeing God is the husbandman of his vine, and euery branch that bringeth forth good fruite, the same he purgeth that it may bring forth more fruit? Did you euer read in all the Scriptures: that a good man one of *Abrahams* seed, which brought forth good fruit, and did the workes of *Abraham*: that afterwards prooued an euill man? and brought forth euill fruit, and was therefore cut off for euer from the vine, and from *Abrahams* spirituall house? Hath Christ giuen rules to this end, to cut off fruitfull branches, Citizens of the heauenly Ierusalem? (for so ye call them all whom yee Baptise)

His

His rules are not for you, if you can rule no better then so.

But hee hath giuen them to his Church, you say, *Obiection.*
and we know no Church he hath but ours?

Know ye not indeed? are ye altogether ignorant? *Answer.*
What say you to Master *Francis Johnson* and his company at Amsterdam? They boist as much of rules as you. And to all the seuerall companies of your fellow Anabaptists, who haue beene such auncient professors of your faith? Haue you shut them all out of doores to day, and came in your selues but yesterday? Is this the rule you keepe?

I pray you tell vs one thing Master *Smith*?

By what rule baptised you your selfe? what worde or example had you for that in all the Scriptures? Doe you affirme the baptisme of children to be the marke of the Beast, because, you say, there is no word nor example in all the Scripture, to proue that they may be baptised: And yet durst you presume without either word or example, to baptise your selfe? If you go about to proue that lawful which you haue done, by any word, or example in the Scripture, I say you cannot set one step forward to that purpose, but you must allow thereby the baptisme of Children. I maruell you did not preuent this obiection: which wil be as hard a bone for you to gnaw vpon, as you thinke the baptisme of Children is to vs. It was wonder you wold not receiue your baptisme first, from some one of the Elders of the Dutch Anabaptists; but you will be holier then all, and see how you haue marred all.

And you Church your selues, you say, and put

a Church vpon your selues. What strange doubtfull speech is this? What kind of Church is that you put vpon your selues, and Church your selues withall? Doe you meane a Church of lime and stone, made by mens hands? Such a Church you may Church you withall, and put vpon your selues when you will.

But that is not your meaning, I dare say, that is an abomination in your eyes. You meane (If I mistake not) two or three gathered together, &c; Doe pull Christ vnto them, and so Church Christ, and not themselves; to speake sensiblie. And is this your meaning indeede sir? where read you or euer heard you of the like?

Ioh 15. 16.

Christ saith to as good men as you (none dispraised) you haue not Chosen me, but I haue chosen you And vpon this Rocke will I (not Master *Smith* and his company) build my Church, nor any company in the world else, And the gates of Hell shall not preuaile against it. And will yee know now to what Church he giueth these rules, if ye call them so. And I giue vnto it, saith hee, the Keyes of the kingdome of Heauen. And where two or three be gathered together in my name (I would you knew what this [In my name] doth intend) there am I in the midst of them, as if he had said, where two or three of these little returned ones, that beleue in me, whom my Fathers will is, shall be saued, doe at any time or in any place gather together, in the same faith and confidence put in my name, there will I be in the midst of them; that is, there will I make my habitation, my Church and my dwelling place. This is the spirituall Cana-

Ioh 15. 7.

Cana an and land of rest, and this is the little house whose vessells are all of gold and siluer. But in the great house there are vessells of gold, siluer, wood, and clay, and they are but one in commons together, but two in the speciall peculiar things: Which are not distinguished by baptisme, but by regeneration; the birth of water and of the holy Ghost, and other such like great and peculiar things. Heb. 3. 8. 12. 13.

And tell me, are ye all entred into that rest? Are ye all the free-womans Children? Are yee all borne of God? Is there not one amongst you that loues not his brother? Is there not one among you that main- 1. Iohn 2. 9.
taines Heresie, which is a thing necessary, that those which are approoued might bee knowne? Is there 1. Cor. 11. 19.
neuer a one weake amongst you, are yee all strong men in Christ Iesus? Is there none of you carnall and Heb. 4. 1. 7.
yet in your sinnes, that had need be exhorted to vn-
harden his heart, and to study to enter into that rest,
least he be deprived of his expectation? Is there not
one of all these amongst you? Are ye all as one, & one
as al? Is there neuer a better, nor worse? are ye al bap-
tised with that one Baptisme spoken of, & pertakers
of that first resurrection? Is this your saying indeed?
Hath the water of Holland washed ye all so cleane?

Indeede if all these things be so, then there is no cōparison between the Iewes Church & yours, nor yet betweene the Church of the Apostles dayes, and yours; but great difference. Though yet betweene the Church of Christ in the Apostles dayes, and the Church of Christ vnder the law, there was neuer any such difference as ye pretend. For they had all the

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same

Heb. 4. 2.
 Heb. 3. 18.
 1. Cor. 10. 2. 3.
 Heb. 3. 17.

same Gospell and faith, preached the same baptisme of repentance, and purging of the holy Ghost, euen the very same way of entring into his rest; and some were made partakers thereof, and entred thereinto; & had the same keies committed vnto them, that are still giuen to Christs Church. Although with many of them that did partake in Commons with them, God was not pleased, I meane those that were baptised in the Sea, and circumcised in the skin, and offered their sacrifices in common with them, as did *Cain* and *Abel*. And who might forbid *Cain* to offer, or *Ismael* to be circumcised, or the hard-hearted Israelites their baptisme in the Sea, or the whole house of Israel, to come and offer vpon the brazen Altar, that stood in the Court of the temple?

Act. 8. 22.
 Act. 2. 41.
 1. Cor. 11. 21.

So now likewise and in all times, were and shall be common things for all, and peculiar things for the peculiar. The least grace is to be cherished: none ought to be discouraged; *Simon Magus* was exhorted to pray: They that beleueed the Gospels truth, were baptised, and receiued the signes of Christs bodie and blood also. In these common things they did partake with Christs holy Priesthood, his peculiar Church. But you say these things are not common now. They were common once when trueth tooke place, as the Scriptures by examples proue: I meane to such as did beleue the Gospell, and did not professe the practise of iniquity, but professed the Gospel and the truth thereof; though they were not circumcised in heart, regenerate and become as little children, any more then the Disciples were that fell

away

Ioh. 6. 66.

away from Christ: and those who asked, who should be the greatest, and many other moe which the new Testaments examples proue.

Mat. 18. 1.

For tell me, shall euery one that is baptised in the right forme and manner (for that ye stand much on) vpon the skinne, bee saued? And euery one that receiueth the Communion of the Lords body and blood (I meane the signe thereof) be saued? I thinke you will say no: then say I, they are common. As on the other side, to beleue in Iesus Christ, to put our trust in God through him, to eate his flesh and drinke his blood: is eternall life, and is peculiar to his Church alone, in the midst of whom he dwelleth.

Iohn 6. 54.

But you say: we iudge all so, that are baptised, though God iudge otherwise. Doe you so indeed, doth God iudge one thing, and iudge you another? doth God say one thing, and say you another? And doe you know one thing, when God knoweth the contrary: or dare yee affirme that which yee know not? I perceiue I must speake plainly vnto you, you are so dull of hearing.

*Obiection.
Answer.*

Tell me I pray you, did euer Christs Apostles and true Church affirme any to be borne of God, that prooued otherwise? Did they euer iustifie whom God condemned, or condemne, whom God iustified? Indeed the Lord saith to the Pharisees, you iudge after the outward appearance: but iudge righteous iudgement.

Iohn 7. 24.

Yee make cleane the outside, saith he, but if you would make cleane the inside, the outside should bee

Mat. 23. 26.

Luk. 11. 42.

1. Corin. 11. 31.

Mat. 5. 7.

cleane also. They were strict in all small common things, but the weightie matters they left vndone: mercy and iudgement they ought to haue looked into, which proueth men blessed, as it is written. If you would iudge your selues, you should not be iudged: And blessed are the mercifull, for they shall obtaine mercy.

Obiection.

But you say, A man may be borne againe to you, though he be not borne againe to God: for we iudge as farre as we see by his fruits. If we iudge him worthy of baptisme, he is then borne againe (to me you say.)

Answer.

Ioh. 3. 3.

I pray you is there one new birth to you, and another to God? will ye haue a man borne againe and againe? will ye haue two regenerations, one to you, and another to God: one essentiall, another in shew? The Lord saith, Except a man be borne againe (meaning once) of water and the holy Ghost, he cannot enter into the Kingdome of God: Not twice, once to you, and once to God. But you iudge as far as you see (you say) but why iudge you farther then you see? tell me that. For you say without exception, that all those whom you haue rebaptised, are reborne of repentance and of the holy Ghost, according to the meaning of the Scriptures. And yet you say, that some of these may fall away and perish for euer. Is it possible that a man may bee borne of God and perish for euer? It is as possible, the word of God should perish (which saith) blessed and holy are they that haue their parts in the first resurrection, for they shall not be hurt of the second death.

Mat. 3. 17.

Reu. 20. 6.

I be-

I beleeeue that some of those, whom you affirme borne againe, shall perish; for you affirme you know not what. If ye were guided by God and his trueth, which is his word, you would not affirme any man to be borne of God, except ye were sure of it verily; nor yet deny any to be borne of God, except ye were as sure, they are not. But you boldly affirme some to be borne againe, which are not; and as boldly denie many that are: in that you iustifie your selues, and exclude all others from beeing, to you, borne againe.

Wisdomes, if you had harkened vnto her, would haue taught you to haue iudged better. For she giueth great vnderstanding to her children, both sound and sure. They doe not iustifie that which shee condemneth, nor condemne that which shee iustifieth. Neither dare her children condemne, though shee condemne, except she reueale it vnto them: nor yet iustifie, though she iustifie: except she declare it vnto them. But if she reueale it, then they dare speake, and what they say is done: what they bind is bound, and what they loose, is loosed.

But this error of yours, doth arise from this false ground which you haue laid: namely, that no one may be baptised, that is not first a new creature, reborne of the spirit, and sealed therewith: vpon which ground also do almost all your other errors depend: but I think it is sufficiently proued already, that baptism hath beene administred by Christ and his Apostles, to many Disciples who were not born again; yet because I will make it more plaine, I will set

downe some more examples for that purpose.

Act. 20. 41.

Mat. 13.

All these were
or might be
baptised.

Act. 16. 33.

Act. 8. 13.

Act. 1.

It is written, As many as gladly received the word; were baptised. It is written againe, the thornie ground received the word with ioy, therefore the thornie ground was baptised. It is euident also that the stonie ground was baptised, and the high-way-side also: for they both received the word in their hart. And who is not glad of that which he receiueth in his heart? And it is cleere as day (but that men will be so wilfully blind) that people were baptised presently, as soone as they did belecue and receiue the word to be a truth, without any further testimonie of other fruits: as appeareth by the Iayler, who was presently baptised with all that did belong vnto him. And who is so blind, so much as to thinke, that they were all instantly borne againe, but he that neuer knew, what it is to be borne againe? I dare boldly say, here are ten thousand in England that doe belecue more, then the most of the Iayers household did belecue. And what did *Simon Magus* belecue more, then the Gospell to bee truth, and many thousand moe that were baptised by the Apostles themselves? But if you did vnderstand one thing which was done by the Apostles, you should easily bee deliuered of this error. And that is this.

There was a second supplie made by the Apostles, (after the first preaching of the Gospell, and baptising them) whereby they were refined and purified, such of them, as in whom the first seed of the word tooke deepe root, as appeareth by *Peter*, and the Church of Samaria: who were baptised of the holy Ghost, by
the

the laying on of the hands of the Apostle, after they had beleueed and were baptised by *Philip*. Others also that came to the Apostles, who had beleueed and beene baptised, were afterwards baptised of the holy Ghost, in the name of Iesus. And this is it which the Scripture intendeth, which saith: whoso-
 euer beleueth and is baptised, shall be saued; meaning by baptism there, the baptism of repentance and of the holy Ghost. As if the Lord had saide, whoso-
 euer beleueth the truth of the Gospel, and is regenerate shall be saued, Baptisme cannot be vnderstood in that place of earthly water, for then *Simon Magus* must needes be saued, for he beleueed, and was Baptised with that water.

Actes 8.17.

Actes 19.5,6.

Mark. 16.16.

Matth. 18.

And also another time there came Certaine Disciples to the Lord, asking him who should be the greatest in the Kingdome of heauen. The Lord answered them to this effect. Doe you come to aske me who is the greatest in the kingdome of heauen, and your selues are not so much as entred into it yet? Meaning by the kingdome of heauen, that little spirituall house, whose vessels are all of gold and siluer: where is ioy in the holy Ghost, and great rest and peace, not that great house which is before described: for in that house they were already. The Lord takes a little child, and sets in the midst of them. I tell you, saith he, though you doe beleue the truth of my word, and are baptised, and be my Disciples, yet except you become conuerted, and reborne as this little child, you shall not so much as enter into that kingdome of heauen, wherein I bestow my secrets
 and

and greatest treasure. Whereby it is euident, as also by the other examples, and many moe that might be shewed to this purpose ; that many did beleue and were baptised, before they were returned and became as little children : contrary to your false ground Master *Smith*, whereon dependeth the whole frame of your house.

The outer
Court and the
Temple.

And if you would but search these Scriptures diligently, and compare them together, I hope you should finde these things true: and then I trust you shall see, that which we now see at this present, and which may appeare also euidently, to all that will weigh thinges vprightly without partialitie, your frame and building pulled downe from the toppes to the bottome, that common things are for the many, and the peculiar things for the few.

One thing remayneth but not of your building, which you cal the Character and marke of the bealt, not worthy to come vnder the rooffe of your house: Namely the baptising of Children, against the which we will see and examine what you say.

I haue seene a principall answer of yours, to an argument drawne frō Circumcision, to proue the baptising of Children: Wherein you deny circumcision, to be a seale or signe of the new Couenant, and the righteousnes therein, of faith: Affirming that it was a seale of a carnall couenant made to a carnall seede, and calling that carnall Couenant of yours, one of the two testaments, and abusing them by your carnal conceit, who are both of them most holy and spiritual, and not carnall as you, affirme. And therein you
seeme

seeme to your selfe, to be so wise in your application of circumcision to a carnall couenant, made to a carnall seed, that you lay meere Ignorance and error to the charge of all, that take it otherwise: and so almost in all your answeres and reasons, this is your principall obiection still, that we mistake the covenants, and build the baptising of children vpon a false ground: but herein, by the grace of God, we will see who it is that is mistaken, and that doth erre, and buildeth vpon the sands. And because that by the mistaking of the two Testaments, and the two seeds; and by the false distinctions of them, not onely all your errours, but all other false doctrine doth depend: as in the true vnderstanding of them, and right distinguishing both of the two Testaments, and also of the two seeds all truth doth consist; wee will therefore more carefully by Gods assistance set down what the two Testaments are, and also distinguish betweene them: and what the two seeds are, and also distinguish betweene them: that so we may the more cleerely discern the truth from that which is erroneous. And then we shall see to which of the two Testaments Circumcision doth belong, and whether baptism may not be administred vnto children, as well as Circumcision was.

And although baptism is nothing, nor vnbaptisme nothing (as circumcision is nothing, and vncircumcision nothing) compared with a new creature, nor yet is able to pollute any, though he had receiued it in the Church of Rome, and though it bee not worth the contending about, nor yet the speaking

king of, compared with the doctrine of baptisme, which is regeneration, the washing of repentance, and the purging of the holy Ghost through Iesus Christ, and faith in him: which is indeed the true beginning of euery liuing stone of his Church and Temple, whereof he is the foundation and head stone of the corner: yet because you trouble Israel with your flashes and false lights, affirming from your fleshly wisdom, that the baptisme of children is the marke of the beast; we will therefore discouer, how you of meere ignorance erre therein, by your mistaking the two Couenants, and the two Seeds: and how by your false distinguishing both of the two Testaments and the two Seeds, you deceiue both your selfe and others.

Master Smiths
answere.

The summe of your answer is this, First you distinguish the two Testaments, but very vntowardly: for you say, one was made with *Abraham* and his Carnall seede, and of that Couenant was Circumcision a seale.

Another Couenant was made with *Abraham* and his spiritual seede, and of that Couenant was the holy spirit of promise, the seale: for the carnall Couenant had a carnall seale vpon the carnall seede: The spirituall Couenant had a spirituall seale vpon the spirituall seede: and circumcision which was a carnall seale, could not seale vp the spirituall Couenant to the spirituall seede. The two Testaments being thus by you distinguished, you goe on to disprooue the baptisme of children: for we vnder the Gospell, you say, doe not receiue that carnall Couenant which was made

made to *Abraham* and his carnall seede, whereof circumcision was the carnall seale, but that carnall Couenant and seale together with the subiect of that seale (*viz.* a male of eight dayes old) is taken away by Christs crosse. And in the roome thereof, wee haue the spirituall Couenant, typed by that carnall Couenant, and the spirituall seale (*viz.* the holy spirit of promise) figured by that carnall seale: and the spirituall infant, *viz.* A new borne babe in Christ, in whom Christ typed by the male, is newly formed, signified by that carnall infant. That all these particulars are so, yon proue it plainely, you say, by these places of Scripture.

There are two Testaments made with *Abraham*. *Gal. 4.31.*
For *Agar*, that is the olde Testament, and *Sara*, that is the new Testament, were both married to *Abraham*, and *Abraham* had them both. There are two seeds, *Ishmaell* of *Abraham*, and *Agar* who typed the carnall seed borne after the flesh: and *Isaack* of *Abraham*, and *Sara* typed the spirituall seede, borne by *Ver. 13.* promise.

There are two seales, Circumcision a seale of the carnal children: and the holy spirit of promise, a seale of the spirituall couenant, vpon the spirituall seede. *Gene. 17.11.* *2. Cor. 1.22.*

And as Circumcision was a seale from God, to the carnall seed, of the promise, and from the carnall seed to God in obedience: So the spirit of promise is a seale from God to the spirituall seed, of the promise: and from the spirituall seede to God in obedience. These things are euident you say, and so you proceed to proue and disproue accordingly. *Eph. 1.13.* *John 3.33.*

And here I cannot but meruaile, what you meane by this carnall couenant you talke of, which you call one of the two Testaments, and of which you make circumcision the seale: and also what you meane by *Abrahams* carnall seed. Which couenant, seale and seed you say, is taken away, by Christs Crosse. For you speake so doubtfully, that one had need dwell in your heart, that would know your meaning. But if you meane as the Scriptures meane which you cite, then it is certaine, you say one thing, and meane another. For the Scripture saith, and meaneth thus: that *Abraham* had two sonnes, one by a seruant, and one by a free-woman; but hee which was of the seruant, was borne after the flesh, And hee which was of the free-woman, was borne by promise: by the which things another thing is ment, for these are the two testaments. The one, which is *Agar* of Mount Sinai, which gendereth to bondage (for *Agar* or Sinai is a mountaine in Arabia, and it answereth to Ierusalem, which now is, and she is in bondage with her children) But Ierusalem which is from aboue, is free, which is the mother of vs all, &c.

The meaning is, That as there were two seeds, euen from the beginning; the seed of the serpent, and the seede of the woman, figured by *Adams* two first sonnes, *Caine* and *Abell*, (*Caine* going before with his sacrifice, *Abell* comming after with his) The one the sonne of the serpent, the other the childe of the woman; the one the childe of the lawe of death, the other, the childe of the Testament of life; (for these two Testaments were before either *Caine* or *Abell* came

Gal. 4. 22. 23.
24. 25. 26. 27.
28. 29.
30. 31.

Gen. 3. 15.

Gen. 4. 3. 4.

came to offer their sacrifice, and were figured by the two trees that were in the midst of the Garden: the *Gen. 2. 9.* Tree of knowledge of good and euill, representing the law of tenne commandements; For to the tenne commandements, & the tree of knowledge of good and euill, one curse belonged. *viz. Thou shalt die* *Reu. 2. 7.* the death. And the Tree of life representing the Testament and fruite of life, as the Lord himselſe pro- ueth, when he ſaith, To him that ouercommeth, wil I giue to eate of the tree of life, which is, in the mid- deſt of the Paradife of God.

And as God did ſet before *Adam* life and death to chuſe, and he choſe death to himſelfe, and all his po- *Gen. 2. 16. 7.* ſterity: ſo yet ſtill and againe, God hath ſet the ſame before vs, as *Moyſes* ſaith: Behold, I haue ſet before *Deut. 11. 26.* you life and death, curſe and bleſſing, to chuſe. And *Deut. 30. 11. 12.* as *Adam* choſe death, euen ſo his generation for the *14. 15.* moſt part chuſe rather death & curſing, then life and *Rom. 10. 6. 7. 8.* bleſſing; and are the bond-womans children, and ſo will be, like *Caine* and *Iſhmael*.

I ſay as God did prefigure the two Testaments, *Gen. 19. 10. 12.* and the two ſeeds to *Adam*, and his ſeed vntill *Abra- ham*: So did he then renew his couenants to *Abra- ham*, figuring them by *Agar* and *Sara*: and their ſeed by *Iſhmael* and *Iſaack*. Which thing (me thinks) you *M. Smith* ſhould not be ignorant of, ſeeing you take ſuch great matters vpon you. Now theſe two ſonnes doe not represent the naturall Iew, and the naturall *Deut. 10. 17.* Gentile, but the Spirituall Iewe and the Spirituall *Iob. 34. 19.* Gentile, for God reſpects not of what Nation a man *Act. 10. 34 35.* be of: ſo he feare and ſeek him, his couenant ſhall

Rom. 1. 14.
15. 16.
26. 27. 28.
29.

be vnto him wheresoeuer he be, as the Apostle proueth, saying, If the Gentile doe by nature the things contained in the law, that is, be circumcised in heart, he shall be found a Iew: when the Iew circumcised in skinne, but not in heart, shall be found a Gentile. For he is not a Iew that is one without, but hee is a Iew that is one within: and that is not circumcision that is on the skinne, but that which is in the heart. And these are the two seedes figured by the two sonnes, *Ishmael* and *Isack*, and are not tyed either to times, or places, or Nations, but are in all times and of all Nations wheresoeuer, lesse or more.

Gal. 4.

Now the mothers of these two Children, are said to be *Hagar* that is *Sinai*, and *Sara* that is *Sion*, *Ierusalem* from aboue. The one representing the Testament of commandements, the other the Testament of mercy: the one death, the other life; the one cursing, the other blessing; and these are the onely two Testaments of God. And whether of these two you make circumcision to be the seale or signe of, I cannot tell. To be a seale of the promise of life, or of any thing pertaining thereunto, you flatly deny: And to bee a seale of the commandements, or of the curse pronounced with them, Is as contrary as cursing & blessing: For circumcision was giuen to *Abrahā*, as a seale of the righteousness of faith, which God performed not onely vnto him, but to all his spirituall children, as wel Iewes as Gentiles, not only since Christs death but long before. Not that circumcision did seale all *Abrahams* naturall Children, to be the Children of promise: nor yet any one of them, nor *Abraham*

Rom. 4. 5.
Psa. 32. 1. 2.
Rom. 4. 11.

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ham himselfe. But it was giuen as a seale, not of their faithfulness to God, nor yet to seale their saluation vnto them, but to seale God his faithfulness in his promise, to all those of *Abrahams* Children that vn-hardned their hearts like *Abraham*, Whether male Rom. 8. 15. or female, Iewe or Gentile, which hee sealed in their hearts by his spirit of promise, whereby they all cryed, Abba Fathen.

Euen as Baptisme now is a seale, not of euery ones saluation that receiueth it, but a seale of Gods faithfulness, in his Couenant of mercy, made to all *Abrahams* seed, baptised and circumcised in heart like him, which he sealeth vnto their hearts by his spirit of promise, not by baptisme: And so baptisme doth come indeed truely in the roome of Circumcision, not that Circumcision was a type of baptisme, but they are both types of one truth: which is Circumcision or baptisme in heart. As *Hagar* and *Sinai* were of another truth: Euen of the Testament of Commandements, which was giuen vpon mount *Sinai*, which gendreth or increaseth bondage: Which answereth to *Ierusalem*, & *Ierusalem* to it: not because it should be so, but because they would bee so: Chusing rather to be *Hagars* sonnes, Children to *Sinai*, which begetteth and bringeth forth to death: then children of *Sara* and mount *Sion*, which bringeth forth to life. For as it is written, the Gospell and word that is preached vnto vs: was also preached vnto them, but the word which they heard, profited not them, for they when they heard it prouoked him: yet not al; but with whom was he displeased forty years? euen with those that hardned their hearts, and wold
not

And as the
rayne-bow
doth confirme
Gods faithfulness
to the
world, not
mans faithfulness
to God.

Heb. 3. 16. 17. 18
19.
Heb. 4. 2.

Psal. 95. 8.

Rom. 10. 3.

Rom. 7. 8.

Deut. 27. 26.

Gal. 3. 19.

Gal. 3. 21.

Gal. 4. 2.

not heare his voice: Euen *Hagars* sonnes. And as *Dauid* cryeth out to them of his time, (saying) To day if ye wil heare his voice, harden not your hearts, as in the prouocation. For the most of all *Abrahams* naturall seed, which possessed the earthly Ierusalem, and earthly Canaan, did chuse rather to bee the children of death and bondage, figured by the bond woman and Sinai: Then to be the children of life and liberty figured by mount Sion, and the free woman, being all for the most part of them, ignorant of the righteousness of faith, sought altogether to establish their owne righteousness, framed according to the Law of commandements (as they pretended) which neither they, nor their fathers did euer keepe: Ioyning therewith the strict obseruation of the Ceremoniall law, supposing their whole life and saluation consisted therein, which were both giuen to another end, then that which they intended. For the Law of commandements was giuen, not to the end it should bring any man to saluation, by working thereafter, but to make more plaine and manifest mans cursed and lost condition. And the law of Ceremonies: As circumcision, the Pascall Lambe, The land of Canaan, Ierusalem, the Temple, the Altar, the Priesthood, the Sacrifices and Ceremonies whatsoeuer: Were not giuen them to the end that in them, and by the obseruation of them, they should gaine life and saluation: But they were giuen for a time to teach Israel the substance contained in the Testament of life: And did preach vnto the faithfull seed of *Abraham*, the spirituall land of rest: which they entred into by vnhardening

ning their hearts, and hearing the voice and Testament of mercy, with all the children of *Hagar*, I meane the vncircumcised in heart, vtterly reiected, as they doe still to this day, for the same generation remaineth still: euen the bond-womans children and their mother also. And I am in feare of you Master *Smith*, and of your children: for you haue runne your selues vpon the same rocks with the, iustifying your selues vpon your carnall obseruations, framing a carnall regeneration and faith, which may faile men like vnto them which put confidence in works, and obseruations of ceremonies which neuer could saue them.

Mar. 13. 30.

Mat. 24. 34.

And as the bondwoman and her children did increase and get the vpper hand in the Church of the Iewes, so that the bondwoman got the name of the married wife, and of child bearing; and the free woman with her children troden in the dust, and as a widow forsaken was she accounted, and as a woman that had neither husband nor children: euen so it is now. And as Ierusalem that then was, did answer to Sinai, and *Hagar*, the mother of bondage: In so much as her children did match theirs in hardnesse of heart and vnbeliete, persecuting the sonnes of the free woman, as *Ishmael* did *Isaac*, and *Esau* *Jacob*; and as they did in the wilderness, whose carcases fell: I say as Ierusalem persecuted the Prophets, and killed them, scoffing and deriding the free womans children: Yea though hee were their King euen *David*, or Christ himselte the free womans eldest sonne: and is therefore saide to bee in bondage with her children, as *Hagar* was with her sonne:

Gen. 21. 9.

Gen. 27. 41.

Luke 23. 35.

Mat. 23. 29. 30.

And as they doing the same workes that he did, were cast out with her sonne from inheriting the promise, with the childrē of the free woman: euen so it is now. For the Serpents seed is yet aliue, the bond-woman hath many sonnes, though the free woman hath few or none to be seene. *Ismaels* brethren haue had the vpper hand a great while, euen among Christians, as they had among the Iewes. And their mother hath the praise of child-bearing still, as shee had then. And Ierusalem from aboue, the free woman and her children: despised and troden vpon (like a streete) as they were wont to be, by such like obseruers and Pharisaicall boasters, who pretend obedience and sacrifice, as much as euer did they: who are likewise in most cursed bondage, and must also bee cast out with them, and shall not inherit with the free-womans children, nor enter into rest with them.

Rev. 11.2.

But Ierusalem from aboue is free, As she euer was from the beginning, and is the mother of vs all: euen of *Abell*, *Henoch*, *Abraham*, *Dauid*, the Prophets, the Apostles, and all that euer are and shall bee saued. And although shee be as no body, and no where, in comparison: Yet as *Esaiah* said vnto her in his daies, and as *Paul* said vnto her in his time, so be it said now, and still. Reioyce thou barren that bearest no children, breake forth and cry in ioy, thou that bearest not: for the desolate, hath many moe children then she that hath an husband. And this is the truth of the matter.

Isa. 54.1.
Gal. 4.27.

These are the two Testaments, And these are the

two

two seeds: To wit, the law of Commaundements, giuen vppon mount Sinai, which gendereth to death and bondage, And the law of life giuen on mount Sion, which gendereth to rest and liberty. And the cursed generation of *Caine* and *Ismaell*, the seede of the one, and the blessed generation of *Abell* and *Isack*, the seede of the other. And so the Scriptures and truth is the same, from the beginning to the end of the world. And the two Testaments do remaine still: yea, euen that Testament figured by *Hagar* and *Sinai*, and the children of bondage figured by her sonne. And the curse also doth still remaine, and is not taken away by the Crosse of Christ from any of *Hagars* children. But onely from the children of *Sara* the faithfull seede. And Circumcision, was not a seale, nor signe, of any other covenant whatsoeuer, but of the Circumcision of the heart, and the righteousnesse of faith and mercy, couenanted first to *Adam*, then to *Abraham*, and so from time to time renewed: And at last confirmed by the Mediator himself, and by his death vpon the Crosse? who hath made all things cleare and manifest vnto vs, if we had but spirituall eies to see them. But hee came to saue and to seeke out all the lost sheepe, leauing the ninety and nine: euen all *Hagars* proude sonnes, who thought them selues wise and safe enough: Euen so now, this is the iudgement which Ioh. 9. 39. the Lord hath sent into the world, and it is meruailously seene this day. The blinde doe see, and they that see are made blinde. Not the rich nor the full, but the poore and the empty, receiue the Gospel.

And now Master *Smith*, whereas you would disprove the argument drawne from circumcision, to prove the baptising of children, by your doubtfull speech of mistaking the covenant, and by your unsound distinguishing the two Testaments, which is your first and principall ground, whereon many of your other reasons doe depend, It may now be well seene, that you are the man, that doe mistake. For I pray you tell me, where you will bestowe circumcision, and of what Testament will you make it a seale? If you take it away from the new Testament made with *Abraham* and his seed by promise? Will ye bestowe it on the law of commaundements given on mount Sinai, and the sonnes therof? I pray you then, which doth it seale vnto them? perfect holinesse which they neuer had, but altogether the contrary: Or did it seale the curse, which saith, Cursed is every one that continueth not in all these things to doe them: which indeede most iustly did belong to all such seruants to sinne, and bondage, and rebels to grace: As all *Abrahams* carnall seed, borne after the flesh were. I think you dare not affirme any of these: But it should seeme you meane, it sealed a blessing vnto the carnall seed, and not a curse.

Say you so M. *Smith*, Then where are you now? you haue left the olde Testament; For therein lieth no blessing. But cursed is every man by (that righteous law) the olde Testament. Take heede, make not another Testament, two is all. What carnall covenant doe you meane, The Scriptures neuer told vs yet of a carnall covenant. The two Testaments
of

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of God are both holy & spirituall, as the Scriptures ^{Rom. 7. 14.}
 witnesse. Indeepe there were carnall commaunde- ^{Heb. 7. 16.}
 ments, rites and shadowes, belonging a while as ser-
 uants and Ministers to the new Testament, teaching
 and preaching Christ Iesus: which are called Rudi-
 ments, impotent, and beggerly, in regarde of their ^{Gal 4. 9.}
 weakenesse leanenesse & pouerty. Yet the best means
 that then was to teach Christ, till Christ himselfe
 came. And were euen as a bondage, yea to *Abra-*
hams spirituall seed, compared with after times: yet
 great things were taught by them, though very
 darkly and weakly. But when the substance came,
 shadowes were cast away. They are blinde men, that
 can goe as well by night as by day. The day is come,
 the night is past, the true light now shineth. Who
 doe not walke therein, but blinde men? yet they say
 they see, and therefore their sinne remaines; Night
 birds they are, and cannot see by day. The day-starre
 neuer rose in their hearts. And Master *Smith*, though
 shadowes be gone, the substance still remaines. The
 two Testaments are both whole and sound as euer ^{Math. 5. 17.}
 they were, and still continue in their strength and ^{18. 19.}
 force. And the children of cursing and blessing doe
 still continue. And whosoever they were, in any age
 or time, that put confidence in workes of any kinde
 whatsoever: Either those contained in the ten com-
 mandements, or any other letter, sacrifice, or cere-
 monie, or any other religious exercise, except the
 promise: were all in bondage, and were children to
Hagar. And also whosoever he be, and when, and
 wheresoever, since Christ: that puts trust and confi-
 dence

dence in works, whether workes of the law, or of the Gospell, or any ceremony, or shaddow, or religious exercise whatsoeuer, or knowledge, or faith, except the promise of mercy and loue in Christ Iesus: He, or they, whatsoeuer, shal be found the bond-womans children, of the race of *Caine* and *Ismael*, and inherite not with the heyres of promise.

And as then, before Christ, Ierusalem that should haue beene free, whose children boasted much of their freedome: and in his daies and the Apostles time also, euen till her destruction, was in bondage with her children: euen so Ierusalem that now is; who boasteth (as much as they could do) of her beauty, riches, and fulnesse; I meane the great and famous Church of Christians through the world, fulfilling her workes, answering vnto her, as shee did vnto *Hagar* and *Sinai*, is also in bondage with her children. Onely Ierusalem from aboue, with all her children; is free, though her name be hid, and her face couered with dust: Arise thou captiue daughter Sion, and put on thy garment of beauty, for thy day is euen at hand. *For a little while in his anger, he hid his face from thee, but with euerlasting mercy will he embrace thee.*

Esa 54.7.

And tell me yet, was the ceremoniall law, the carnall couenant you meane, that you say circumcision is the seale of? For I would willingly search out all your holes, and not leaue you one to runne into: will ye say so? Is it possible that a Ceremony, can be the seale of a Ceremony, or of Ceremonies? For I trust you agree that Circumcision is a Ceremonie, and did belong and make one with the rest: What great thing

thing was there in that law (besides the promise of taking away of sinnes) that Circumcision was a seale of? for indeede the whole ceremoniall lawe, may as well be called a Gospell as a Law, insomuch as it wholly intended Christ, and the whole truth in him: *Exod. 25. 40.*
 And therefore *Moses* is commaunded to make and *Abs. 7. 44.*
 order all things, according to the patterne which hee *Heb. 8. 5.*
 saw in the Mount; and so Circumcision was a seale of the promise and righteousness of faith, not onely to *Abraham*, but to all *Abrahams* spirituall seede, both male and female, Jew and Gentile: Howsoever in their spiritual generation, there is neither male *Gal. 3. 28.*
 nor female, Jew nor Gentile, but they are all one Virgine and Spouse of Christ Iesus.

Mistake me not in my former speech, as if I intended to make another Gospell of the law of Ceremonies, but I call it so, because it serued the Gospell, and kept a schoole (as it were) to teach Christ: and therefore it is said, they were vnder Tutors vntill the time appointed of the father; neither is it another Testament, besides those two Testaments which are described before, but was a shadding law, attending vpon Christ, vntill he had offered vp himselfe, which must all then vanish: but the two Testaments are firme and stable, spirituall, holy, and endure, as I haue said before. *Gal. 4. 2.*

But to the matter againe, for tenne to one Master *Smith* will runne to the land of Canaan, and take it for his refuge: but if you doe, truely it will leaue you in the same distresse, that you were in before, for it is no land of rest for you now: But tell me, was it the carnall Couenant you talke of? If

If you remember, in the beginning of your answer, shewing your skill in the originals, yet proving your selfe very ignorant in the two Testaments, as appears by your distinguishing them, you say, the two Couenants or two Testaments, for so you say: Tell me doe you meane the two Testaments, which the Scripture doth set forth, and so often tell vs of? And I pray you, was the land of Canaan one of these two Testaments, because the land of Canaan was promised to *Abrahams* seede? Is it therefore one of the two Testaments? If you will make euery promise that is in the Scriptures a seuerall Testament, you distinguish faire, you wil haue a hundred Testaments then at least: And is this the Testament, Circumcision did seale to the carnall seede? What was the reason then they were caried into Babylon captiues? It should seeme by your saying, that God had forgot his Couenant quite, for they were *Abrahams* carnall seede (as you meane by carnall) euery one of them: Let me tell you, They were not carried thither because they were not carnall, but because they were not spirituall, they circumcised their sonnes then in Babylon, and doe still to this day: Are they so blinde as you, to thinke that circumcision dooth seale the land of Canaan vnto them? Indeede it may well be, for they are very blinde, although experience might haue taught them otherwise long ere this day. Indeede the land of Canaan was promised *Abrahams* seede, and they were set in possession thereof with a strong hand; but with what condition was that inheritance giuen them, and for whose sakes? Had it not beene

been for *Abraham* his faithful one, & his spiritual seed *Jacob* his beloued, they should neuer haue possessed that land, God would neuer haue cast out the Canaanites for *Esaues* and *Ismaelites*, but to *Iacob* his beloued, he saith, I haue giuen Nations for thee, and people for thy sake: And what was the condition? surely the keeping of his couenants and walking in his testimonies; I doe not meane the perfect keeping of the ten commaundements, giuen in two Tables of stone, that fiery couenant which neither they nor their fathers were able to beare, for therby the best of them were founde euen as a bryer, and the most righteous like a thorne, but the testament and couenant that he made with *Abraham*, when he saide, I will bee thy God, and the God of thy seede for euer, not his carnall seede, but his spirituall seede: not consisting of one Nation but of many Nations, whereof God made him a Father, commaunding him to keepe it, saying, thou shalt keepe my couenants, thou and thy seed: And this shall be a signe (saith he) of the couenant betweene you and me: namely circumcision, signifying thereby that if they vnhardened their hearts and harkened to his voice, and Couenant of mercy and loue that he had made to him: taking him for their God and louing him, trusting him, and putting their confidence in him: which is the righteousness of faith. Then they should inherit the land and possesse it for euer, and many blessings more they should haue they should sleepe safe and dwell in peace, a Citie of peace they should haue, no enemy should euer hurt them: and not onely so, but rest to their soules also,

Gen. 17. 7. 8.

Deut. 4. 37.

38.

Gen. 26. 3. 4. 5.

Iosh. 23. 16.

Heb. 11. 13. 14.

15. 16.

H

they

* By their
earthly Canaan
was intended the spiritu-
all Canaan,
the land of
the living.

Heb. 4. 8. 9.

Exo. 32. 10

Deut. 28. 16, 17,
18, 19.

Deut. 26. 31, 32.

they shoulde haue, and peace which is the li-
uing * Canaan, the land of the blessed, the Citie of
peace. But if they hardened their hearts, and resisted
his voice, despising his couenant of grace and fauour
Iustifying themselves as their Fathers did in the wil-
dernes, of whom God saith, I haue seen this people &
behold it is a stiffnecked people, wherefore God was
angrie and saide to *Moses*, when he prayed for them,
let me alone, for I will consume them. But I wil make
of thee a mighty Nation, I say if thus they should
harden their hearts, and stiffen their necks, and despise
his couenant, then cursed at home and cursed abroad,
and his mercies should depart from them, and as hee
swore in his wrath, that they which prouoked him in
the wildernes with their stiffe and stubborne hearts,
should not enter into his rest neither earthly nor hea-
uenly: So they prouoking him in like maner, though
they were in possession of that land of Canaan,
(should neither inherit nor enter into the spirituall
Canaan thereby intended) nor inioy it in peace, but be
destroyed and carried captiue into other Nations,
and their Countrey and Citie taken as a prey of the
Heathen. And as the little spirituall flocke of *Abra-
hams* seed, were kept fortie yeares long in the wilder-
nes, from possessing the land for *Hagar's* stiffnecked
childrens sakes: So poore *Daniell* and the rest of *Sa-
rah's* little spirituall house, were carried captiue for
the wicked Cananites sakes, and also for that they
were as good to liue seruants in a strange land, as be
murdered and persecuted for the trueth and righte-
ousnesse at home, for in Babylon they found more
grace

grace, and fauour for their truth and wisedome, yea
 euen with Kings, then they found at home, and also
 for that by affliction, they were brought home from
 security to repentance: But God remembring his
 promise made to *Abraham* his seruant, after hee had
 corrected and refined them, brought them home a- Jerem. 29. 10.
 gaine, and restored them vnto their former state. But
 within a while, the sonnes of *Hagar* encreasing, his
 mercies were forgotten: and his Prophets went to
 wrack againe, and the Israel of God troden in the
 dust, vntill the Messiah came, which is called Christ,
 who set his feete vpon that holy Mount, and walked
 in the streetes of his Citie of peace, bewailing the
 disobedience of *Abrahams* children in the flesh, cried
 out, Oh Ierusalem, Ierusalem, thou that killest the Mat. 23. 37.
 Prophets, and stonest them that were sent vnto thee,
 How oft, saith hee, how oft would I haue gathered
 thy children together, as a Hen doth her Chickens
 vnder her wings, and you would not.

Beloued, saith he, thy house is left vnto thee deso-
 late, for thine enemies shall cast a banke about thee,
 and keepe thee in on euery side. And wherefore now
 was it Master *Smith*? euen because they would not
 vnharder their hearts, repent and heare his voice, so
 often crying and calling vnto them by his Prophets
 from time to time, who still proceede in wickednesse
 notwithstanding, and fulfilled the works of their Fa-
 thers in the highest degree, and yet could say, garni-
 shing the Tombes of the Prophets, which their Fa-
 thers had killed. Oh if wee had liued in the dayes of Mat. 23. 29.
 our Fathers, wee would not haue done this, and yet

they could take that great Prophet and Prince of the couenant, and kill him, stoning and killing his Apostles also: and therefore; I say, and for that cause it was, that Ierusalem was made desolate, and the temple burnt with fire, and not a stone left vpon a stone vncast down, whereas otherwise if they had heard his voice, and would haue beene gathered together like *Abrahams* spirituall seede, and not haue refused, but embraced and kept his couenant and righteoutnesse of faith, which circumcision did signifie vnto them, they had beene a Nation vntill this day, and their land had yeelded her fruite vnto them, their City had beene a City of peace till now, and their Temple vndefaced: But because they refused, downe with it, downe with it, euen to the very ground. Deface it for euer, let their table bee made a snare, and bow thou downe their back alway.

And now Master *Smith*, whither will you goe to rest your selfe, Canaan is taken from you, Ierusalem is desolate; there is no abiding place for you any longer, you haue beene there a great while: Will ye rest you at Amsterdam in Holland? Indeeede there was a people once, not many yeeres agoe, which came to Amsterdam, with their wiues and children in ships, with this beliefe and resolution, that Holland was the land of Canaan, and Amsterdam Ierusalem, and therefore theré they would inhabite. I hope you are not of their minde therein, as they were of your minde concerning baptisme.

Although Amsterdam & Hoiland doe entertaine all sects of seuerall opinions; suffering them there in

rest and peace: Yet is not Holland that land of rest, nor Amsterdam that City of peace: but if ye will be safe indeede, and finde rest and peace to your soules, Fly to mount Sion, and to the City of the liuing God, the cælestiall Ierusalem, and to the company of innumerable Angels, and to the assembly & congregation of the first borne, which are ail written in heauen, and to God the Iudge of all, and to the spirits of iust and perfect men, and to Iesus the Mediator of the new testament, and to the blood of sprinkling, that speaketh better things then that of *Abell*, whose blood cried vp to heauen (not for mercy and pardon) but for iustice and wrath against *Caine*, his naturall elder brother, but indeed *Ismaels* eldest brother in euill he was.

And now I hope by this time you see what the two testaments are, and also what the law of ceremonies were, & what the land of Canaan and Ierusalem did intend, and to whom it was promised, and for whose sakes it was giuē for an inheritance, & for whose sins, & for what sins it was made desolate: you haue seene also the two testaments truly distinguished, and the two seeds also, and what they are, according to the measure of grace, which God hath giuen me. I hope you see also, that circumcision did not seale the testament of ten cōmandements to any, nor yet the curse that went with them, nor yet the law of ceremonies, nor yet did it seale the land of Canaan & Ierusalē, to the carnal seed: But it signed & sealed the new Testament, that was deliuered to *Abraham* in these words: *Gen. 17. 4.*

Thou shalt bee a Father of many Nations, which

Rom. 4 17. 18.

GAL. 3. 7. 1

could not be ynderstood of a carnall but of a spirituall seede. And I will bee thy God saith hee, and the God of thy seede after thee, meaning that seede which should walke before him and bee vpright, as was and did their father *Abraham*: and keepe his covenants, circumcising not the skin but their hearts, the true seale of the righteousness of faith, confirmed vnto them by the spirit of promise, signified by that other vpon the skin: And then he would giue them not onely the land of Canaan, but that Canaan of Canaans the land of true and perfect rest, for an euermore possession, and be their God for euermore.

And now tell vs Master *Smith*, why may not baptisme of the element of water, be administred to children (as well as circumcision) being but a rudiment as circumcision was? If *Timothy* might be circumcised, to no end but to please the Iewes, in hope to winne some of them: why may not children be baptised with this hope, and to this end, that they might become Christians and be borne againe. If a sonne that was at the point of death, was restored to his perfect health at the request of his father, that beleeued by the power of Christ: why should not children be baptised, at the request of their parents which beleeu, by the hands of his seruants, seeing that baptisme is neither able to heale a body nor yet to saue a soule. Indeepe seruants are very apt to thinke themselves wiser then their masters: for when they brought little children to Christ, his Disciples being very ignorant (then of the Lords bountie: forbade them that brought them, disdaining that a little child which they

Mat. 19. 13.

they thought capable of nothing, should be brought to Christ, as if he would regard it: whereas the Lord contrary to their expectation rebuking them, saide, Suffer little children to come vnto mee and forbid them not, for of such is the kingdome of heauen, and laying his most holy hands vpon them, blessed them. *Mar. 10. 13, 14 15, 16.*

And here I would know of you Master *Smith*, whether the hands of Christ, were not more holie then any water in England or Holland, and whether the blessing he bestowed on those children, were not greater then any grace or blessing, that water with your hands and words can conferre to any: on whomsoever you can bestow it? I thinke you will acknowledge, and all men else, that Christs hands were holier and his blessings greater: If then children were capable of the greater, why not then of the lesser? If Christ made choice of a little child before all other, to represent and signe forth the conuersion and new birth, which baptism also doth prefigure and signifie, why may not these two signes well and lawfully be ioyned together, seeing they are both as Preachers of one truth: you wil haue a child capable of the mark and Character of the beast: and yet you wil not haue it capable of the Elementish baptism: againe you allow the forme of baptism vsed in England, but you call it the marke of the beast, onely because it is applied to a little child, whom you compare to a tree, a mad-man and a foole: And thereby it doth follow, that the marke of the beast doth wholly depend in the child. for the forme you iustifie: The matter which you call the child, you onely condemne, and lay to it charge:

charge, that it doth receiue an indelible marke of the beast. A lacke poore child, thou hast a worse enemy now then the disciples, who forbad thee to come to Christ? What a monster would you make of a little water, and a little child, shall I tell you Master *Smith*, if this be the marke of the beast, you are the beast: for there is no beast in the world, doth giue this marke, but you and your fellow Anabaptists.

Acts 16.3

Gal. 5.2.

And as I said before, if *Timothy* might be circumcised, after circumcision was abolished by the Crosse of Christ, at which time whosoever received circumcision as a thing necessary to saluation, depriued himselfe wholly of the benefit of Christ: I say, if *Timothy* were circumcised, being a Christian, one to whom it belonged, not onely to please the Iewes in hope to win some of them, and yet sinned not:

How dare you then lay this heauy burthen vpon a child (although baptisme did not belong to it as you say) that it cannot bee baptised but it receiueth the marke of the beast, and is culpable of the wrath of God, and to be tormented in fire and brimstone for euermore: poore children, if this bee true, vnhappy be you aboue all creatures; seeing so many of you die in your infancy, with the marke vpon you vnrepented of, for which you shall be tormented in hell fire and brimstone, whereof ye are as innocent as the child vnborne. O miserable law and miserable consequent, God forbid it should bee so: rather the law-maker if he repent not, shall be cast with all such maker of lies, into the lake of fire and brimstone, which is the second death.

What

What a Jew Master *Smith*? and worse then a Jew,
 what a law maker? and a law of bondage aboue all
 bondage: O touch not, wet not, cate not, death is
 at the dore. What? such a great man as you, afraid of
 bug-beares: Ah Master *Smith*, giue ouer childrens
 play now: you are a man, and a man that should bee
 wise Consider things rightly: be not so hasty, say lit-
 tle but say well; learne to come like one of these lit-
 tle children, whome you condemne: weepe and la-
 ment for your sinnes, and scorne it not: Be meeke and
 of a lowly heart, and disdaine it not: forbid not little
 children to be baptised with water on the Skinne: of
 whom you ought to learne to be baptised in heart.
 be mercifull to all and bountifull, as God is bounti-
 full who giueth his sunne to shine vnto the good,
 and the bad, and the raine of his worde, to fall vpon
 the iust, and vniust: To teach you and me and all of vs
 what we should doe. The spirit saith, whosoever
 wil, let him come Take you heed, adde not to, nor
 diminish from his word, giue to all that come, what-
 soeuer you haue power to giue. Christ gaue a grea-
 ter thing to little children, laying his owne handes
 vpon them, seeing their parents came so willingly &
 requested him: then parents can now looke for
 at the hands of baptisme, when they come bringing
 their children and request it. Imbrace little children
 therefore, and though you cannot giue them the
 greater, giue them the lesser. Did the Lord compare
 his little returned ones to a little child, and dare you
 compare that child, to a stone, and a stocke, a tree, a
 mad man and a foole, and say it is as lawfull to bap-
 tise

Mat. 18. 15.

Reuel. 22. 17.

rife the one as the other. If you had liued in the Apostles daies & had bin one of them, you wold haue bin glad if the Iewes, or heathen, had come to you with willing minds, to haue their children baptised, to this end, that they might loose the name of a Iew, or heathen, and be called a Christian. But now it is so stale it stinckes with you Master *Smith*, you are so bewicht with this opinion, that baptism with water doth giue an entrance into the speciall kingdome of Heauen, (which the Lord speaketh of, when he saith, Except ye returne and become as little children, yee shal not enter into the kingdome of heauen) that you runne into a hundred errors: Whereas regeneration onely is the entrance into that kingdome of heauen; where into none come, but such as shall bee saued: And whereas baptism of water, giues but an entrance into the common Kingdome of heauen: compared to a net which carcheth fish of all sorts, good and bad, and the bad haue as much grace conferred vnto them by that baptism as the good, as they haue of his Sunne and raine: for the bad are oftentimes more full of knowledge by the light, and can discourse more redily vpon the word of God, then the good. *Paul* may plant, and *Apollo* may water, but it is God by the Spirit of regeneration, that giues the increase.

Are you Master *Smith*, and your company, the children of wisdom? and discern ye not, neither do ye iustifie these things. Are you a teacher in Israell, and know not what it is to be borne againe? Are ye those wise and prudent men of vnderstanding, from whom
these

Mat. 18.

John 3. 5.

Mat. 13. 47.

Mat. 13. 45.

Mat. 7. 22.

1. Cor. 3. 6.

these things are hidden, that are reuealed vnto babes? Is it not giuen to you to know the secrets of the king-
dome of heauen, what hath God forgot himselfe, are you that Ierusalem from aboue, and are these things hidden from you, doth he not giue to his little ones, great things? Is hee not the same to day, that hee was yesterday, and shall he not be the same to morrow againe? Yea hee is the same for euer: and beholde I am with you (saith he) vnto the worlds end, though Heauen and earth doe passe away, yet his word shall not passe away vnfulfilled.

Mat. 11. 25

Mat. 13. 11.

Mat. 28. 20.

John 14. 16.

Mat. 5. 18,

Beleeue ye not this? I know ye beleeue it, And I hope better of you, though I so speake; for God hath enlarged my heart, and opened my mouth vnto you, which putteth me in great hope, that you are of that remnant which shall be saued. But yet a little further, for I haue somewhat more to say vnto you which is hard to be vttered, because I say, ye are dull of hearing, and because it would take vp much time to set downe all wherein you misse, and also it being a course wherin I take no pleasure, I wil rather set downe what is the truth, then tell of your falsehood, that by the grace of God beleeuing the one, we may escape the other.

Now if you will know what difference there is yet more betweene the true Spouse and Church of Christ, which he doth build himselfe, against which, the gates of hell shal not preuaile, nor yet the second death, to whom he hath giuen the keyes of the kingdom of heauen, and those her entercommoners, I will tell you.

First let vs consider how things were in the Apostles dayes on earth, for then I am sure, truth was in place and practise both, and I wil not labour to make it agree with these weake times: but much rather labour and desire, that we which liue in these corrupt times, might agree with, and become like it. I say, whosoever then gladly received the word (as it is written) were baptised, and were called of the Apostles generally by the names of holy brethren, partakers of the heavenly vocation, &c. Inso much as they were made partakers of the holy Ghost, and consented to that heavenly calling, being enlightened & tasting of that heavenly gift: were called holy, in regard of these good beginnings, which was wrought in them, whereby their olde life was reformed. (And therefore the Lord compareth them that receiue the seed of his word, some to the high way side, some to stonie ground, and some to thornie ground, & some to good ground which brought forth fruite: Inso much as they were sanctified and purged of some vncleannesse of spirit:) wherefore they are said (by the Lord) to be swept and garnished: and (by *Peter*) said to be washed, and to the Hebrewes sanctified: and all this is wrought in them by the ministracion of the good word of God, which they had tasted of, and by the operation of the holy Ghost, whereof they were made partakers, whereby also some of them wrought miracles, and some cast out diuels.

Now these things are all cōmon, as well to those vncircumcised in heart, the vnregenerate: As to the circumcised in heart, the little ones, borne againe:
And

Heb. 3. 1.

*Heb. 6. 4 5, 6.
Heb. 10. 29.*

Except the
good fruite.

And although these things be effected by the Ministerie of the word and of the holy Ghost, and do tend to his kingdome; (for the Lord doth nothing against his owne kingdome any more, then Sathan doth worke against his kingdome) yet it is not regeneration, the birth of water and the holy Ghost, spoken of, nor yet the first resurrection; And though this sowing of the word of the Lord, and these effects of the spirit do tend to the kingdom, yet is it not sown in the high wayes, nor in the stonie ground, nor in the thornie ground, to the end it should bring forth fruit like the good ground, Thirty, sixty, and a hundred fold. And although these foure sorts of ground, are Communicants in these commons together, and little difference can be discerned betweene them, by these first effects and beginnings, for the raine doth fall on all, and the Sunne shines without respect.

*Mat. 11, 26.
Ioh. 3, 5.*

Yet when the fruite doth appeare after this generall blade, whereby the good ground is knowne from the bad, as the wheat is from the tares, and after this generall raine and sun-shine, the good ground, like good trees, doth bring forth good fruit: There doth appeare so great a difference betweene them, as is betweene end and beginning, betweene first and last: betweene the blade, and the fruite: Betweene the kingdome compared to a Net, wherein all sorts of fish is caught, both good and bad; and the kingdom compared to a field, wherein lay a treasure hid of so great worth, that whosoever could get possession of it (though it cost him all that ever hee had, if it were neuer so much) yet should his gaine be great and in-

Mar. 4, 28.

Mat. 13, 44.

finite: And betweene those little ones (who are borne againe) whose loue is great, for great respects: Who know they are translated from death to life; And those vnreturned ones, that loue not, nor know whether they goe. And as the difference is great, in regard of the vncertainty of the one, and the certaine euerlasting happinesse of the other: So haue they, a Charter so great, and freedome so strong, with so many priuiledges belonging thereunto, as no Citie in the world, nor kingdome can afford the like.

And wherein, those entercommoners, on whom God hath shewed his bounty, in giuing them Sunne and raine, and haue not yet brought forth fruit, can haue no part nor fellowship: neither ought (any more) to presume to touch or meddle with, then those that might not touch nor stay the Arke: or him to whom *Peter* said, thou hast no part nor fellowship with vs, nor in this administration.

But those poore, little, rich, fruitfull ones, are the onely Priests of God, the stay and pillars of his Arke of Arks: not made of wood, which now is gone to wrack, but of heavenly-enduring matter, and trees of life: and although they be the pillars and stayes of it, yet are they not the builders: But the Lord alone, (who saith) vpon this rock will I build my Church.

Now as these fruitfull trees, and free-borne Citizens, doe pertake, and haue fellowship together, in the priuiledges peculiar to this holy Church & City of God; being (as one saith) a chosen generation, a royall Priesthood, an holy Nation, a people set at liberty: So do they shew forth the vertues of him that hath

1. Ioh. 3. 14. 15.

Rev. 21.

AII. 8. 21.

Rev. 1. 5. 6.

Rev. 3. 12.

Mat. 16. 18.

1. Pet. 2. 9.

Rebaptised Separatists. 63

hath called them, whose loue is perfect in them: whereby they know each other to be borne of God 1. Ioh. 2. 5. (as S. Iohn saith) Hereby we know that ye are in him. And as these are knowne, either to other, by their fruit, which fruit I will not speake of heere, seeing it is as I thinke plainly described before: So out of the great heape of Commoners, doe sometimes appeare euill trees, who are knowne also to those that are borne againe by their euill fruit, the fruit of death, to be vncurable euill trees. That is, so sinne against the light, and them that walke in it, as that they shall receiue the sentence of eternall death, euen while they liue, trees twise dead, and pluckt vp by the rootes: of whom it is written, Let him be cursed. Luk. 6. 43. 14.
Iud. 12.
1. Cor. 16. 22.

And as the good ground or trees, do not appeare all at once, out of the generall field of Commoners: but when it pleaseth him who giueth the encrease, some sooner, some later: So, no more doe the euill trees appeare all at once, but now, and then, when their euill fruite is ripe; some breake forth betimes, some stay longer, some not at all, (to the Church I meane) vntill the great day of account: who then shall be found speechlesse, without the wedding garment. And as the euill seruant, that hid his Masters talent: And as the five foolish virgins, who found no oyle in their lamps when the bridegroom came, supposing till then, all was well: Euen so likewise, is there many of his beloued ones, not knowne to others (but the Lord himselfe) vntill that day: who then, with the rest of their fellowes, shall bee made manifest to all: yea, euen to those, who shall then
admire

*Mat. 13. 26. 27.**Jer. 30.**Mat. 5. 44. 45.*

admire their glory and riches, when themselves shall lye in dust, and shame. So that when the Lord saith in his Parable: That when the wheat did appeare by the fruit, then did also appeare the tares: his meaning is, not that in the generall kingdome all the wheat appeares at once, and all the tares; but as I haue said before. And therefore the seruants, must not goe to weeding at the first sprout of the eare, though some wheat, and some tares doe euidently appeare, least they plucke vp wheat with tares. For some of both shall remaine vknowne vnto them, vntill the great haruest day. And this is, and shall be the condition of the common field, & vniuersity of Christians vntill that day: and therefore the seruants must spare to iudge or iustifie, till their fruits doe euidently appeare. And as the Sunne doth shine, and the raine doth fall equally vpon them, I meane those Christians that shall proue tares, as those that shall proue good wheat, fit for the Lords owne barne: So ought also his seruants to be kind to the vnkinde, and mercifull to all. Insomuch as in the first effects before mentioned, there doth appeare little or no difference.

Now hauing thus distinguished, betweene Christian and Christian, Kingdome and Kingdome, tree and tree: Let vs see how matters doe fall out betweene them, and how they doe agree: and also how they ought to walke and carrie themselves toward each other. And that we may the easier accomplish our purpose, we will deuide these great company of Christians into two parts, that is to say:

Some

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Some borne of God, returned and become as little children, to whom he hath giuen the keyes of the kingdome, and all those priuiledges before spoken of, and a thousand treasures more besides, on whom the second death shall neuer haue power, nor the gates of hell preuaile. The other vnregenerate, equall partakers with the regenerate, in all the common first things before mentioned, but not in the second effects the last and speciall things.

Now, these kinde of brethren, doe often times offend the little ones, and despise them: because they are little in their owne eyes, and poore in their own spirit, and are returned and become as little children, & because their fruits of loue appeare beyond theirs, knowing their owne works to be euill, and their brothers good, wherefore the Lord saith to those brethren, Take heed that ye despise not one of these little ones, these lost sheepe whom I haue sought out; for I say vnto you, howsoeuer you esteeme of them, Their Angels stand alwaies beholding my Fathers face who is in heauen. Nay, except ye returne (saith *Mat. 18. 10, 11. 12.* the Lord) (to those Disciples who would so faine know who should be the greatest) and become as little children, ye shall not enter into the kingdome of heauen. But whosoever is become humble as a little childe, they are the greatest in the kingdome of heauen; they are the chiefest, and they haue the preeminence aboue all other in Gods treasures. *Ver. 3.* *Ver. 4.*

After this, the Lord speaketh to the little ones, *Ver. 15.* and saith, If thy brother trespasse against thee, thou shalt tell him his fault, &c. But before I proceed in

the words of our Lord, which followeth : About the meaning whereof, there is so great difference and strife at this day, which hath caused great diuision and enuie: And because, it being a matter of great moment, and very necessary at this day to be known: wee will labour the more diligently (by Gods assistance) to dissolue the doubts, and to bring the truth to light: that by this meanes, the wandring thoughts of those, fled, and disperst abroad, might be reclaimed and brought home. And our contentious spirits at home also, better informed, that we may haue a more spirituall, peacefull, and heavenly proceeding, & encrease frō good beginnings to most happy ends, the which I make no doubt of: if they will but vouchsafe to learne at the hands of truth. To this end, we will first see what *S. Iohn* meaneth, and then come to our Lords words.

*1. Ioh. 16. 17. 18.
verse of the last
chapter.*

If any man see his brother sinne a sinne that is not vnto death, let him aske, and he shall giue him life for them that sinne not vnto death. There is a sinne vnto death: I say not that ye should pray for it; All vn-righteousnesse is sinne: but there is a sinne not vnto death. We know, that whosoever is borne of God, sinneth not, but he that is begotten of God, keepeth himselfe, and that wicked one toucheth him not.

Verse 16.

As if hee should say, If any man that is borne of God, see any one of these brethren, that are not yet borne againe, sinne against the light, or those that walke in the light: (so it be not in that depth as that it reacheth vnto death,) let him that is born of God, knowing it, aske of God, and he will giue him life for them that sin not to death.

The e

Rebaptised Separatists. 67

There is a sin vnto death, that some of those that are vnborne of God doe commit, not to bee prayed for, that is, a sinne so maliciously committed, and with knowledge against the light, and with so bitter and enuious a spirit against those also that walke in it, that he could withall his heart, serue him as *Caine* did Psal. 59.5 his brother: because his owne workes are euill, and 1. Iohn. 3. 12. his brothers good. And this sinne is not to be prayed for, and may bee discerned by them which are borne of God, from the other: or else how could they tell for whome they ought to pray, and for whome not.

All vnrighteousnes is sinne, and all sinne is included vnder the name of vnrighteousnesse: some of which, all those that are borne of God are guilty of 1. Iohn 1. 8 dayly: and shall be so long as they liue, in this earthly 2. Cor. 5. 1. 2 Tabernacle, for which they sigh and mourne, longing for this deliuerance. But there is a sinne not vnto death: which none of these that are borne of God do commit: as he affirmeth in the next words.

We know (saith he) whosoever is borne of God 18. sinneth not, that is sinneth not neither that sinne vnto death, nor yet the sinne not vnto death, before mentioned, but he that is begotten of God, keepeth himselfe, and that wicked one toucheth him not: that is through the spirit of Christ, that sealeth that holy 2. Cor. 1. 22. seede, the word of faith to his heart: whereby hee ouercommeth the world, and that wicked spirit can take no place in him.

Now let vs returne to the wordes and mind of our Sauiour: now that we perceiue the meaning of his

seruant *John*, being all one and the same case, and see what our Lord doth meane, proceeding where wee left.

Moreouer if thy brother trespas against thee, thou shalt tell him his fault betweene thee and him alone, &c.

The Lord hauing from the beginning of the second verse of this Chapter, to the end of the fourteenth verse of the same: applyed his speeches, altogether, to those vnregenerate Disciples and brethren: giuing them to vnderstand how necessary it is that they should conuert: and that to the conuerted little ones, the great things doe belong: and to receiue one of them in his name, is to receiue him: charging them with great threatnings, to take heed that they offend not one of those little ones, shewing them how vnrecouerable a sinne it is: he pronounceth a woe vpon the committers thereof: And that as a man cast into the sea, with a mil-stone about his necke, cannot possibly returne againe, so and more vnpossible it is for any one to returne, that falles into this gulfe: And telling them also, what great priuiledges they had, how their Messengers haue accessse into the presence of his father, and beholde his face in heauen: and how that his wil is, that not one of these little ones should perish.

I say the Lord hauing aduised and charged the vnreturned ones thus, doth now turne his speech vnto the little ones borne of God, in whome is no occasion of euill (as Saint *John* saith) shewing them how they ought to walke toward those vnreturned brethren.

Mat. 18.

verse 7.

verse 19.

1. *John* 2. 10.

theren. If thy brother trespass against thee, &c.

Here we must consider, before we proceed any further, what trespasses these are, and to this end let vs looke backe to that which hath beene said from Saint *Iohns* words: As there is a sinne vnto death, not to be prayed for, nor yet to be admonisht of being knowne (for that man, which they know they may not pray for, they doe as well know it is in vaine to admonish:) So there is a sinne not vnto death, which when they see any of the vnreturned brethren commit, eyther against the light, or against any of them, for the light and Gospells sake: that may be both prayed for, and they admonisht of by them (as it is written) blesse them that curse you, pray for them, which persecute you: as for him that sinneth wittingly, and willingly against the light, and the obeyers therof, for the light and Gospells sake, after he hath knowne the truth of the same: there doth remaine no more sacrifice of sinne, &c. Of whome one saith, praying against the wicked. Bee not mercifull to them that transgresse maliciously :

So to him that sinneth, or trespasseth, vnwittingly, though willingly against the light, and them that walke in it, as many often doe reuile and persecute them, thinking they doe God seruice: There doth yet remaine sacrifice, and he may be both prayed for, and exhorted to repentance, and repenting find grace and pardon, both with God and his true Church, and for such doth the Lord himselfe pray, (saying) Father forgiue them, for they know not what they doe, and another saith, Lord lay not this sinne to their charge.

So that this sinne or trespasse heere, is not any sinne committed simply and alone, against the ten Commaundements: But it is to sinne against the new couenant in them that obey it: For the Lord doth not heere giue rules, and directions whereby to learne men to keepe the ten commaundements, but to teach them to obey the Gospell; yet not so, but that euery sinne committed against the Gospell, is also a breach of the law; But one may sinne against the law and yet not against the Gospell, not that any man hath leaue to sinne against, or breake any of the ten commaundements, but in many things, (as one saith) we sinne all, and loue couereth a multitude of these finnes, and as it is written, Blessed is that man whose iniquities are couered, so that as God in his loue doth couer the manifold iniquities of his blessed ones, so doe they all couer multitudes of those finnes in others.

Iam. 3. 2.
1. Pet. 4. 8.
Psal. 32. 1.

And that it cannot bee meant of the literall breach of any of the ten commaundements, experience may proue; for if a man see his brother commit adultery, or murder, or theft, or heare him take the name of God in vaine, or see him worship an Idoll, or any other such like grosse sinne, how may these rules and directions, in this place, serue for this man, for after that he, which onely is priuie to his fault (beside God and himselfe) hath plainly rebuked him: as the Scripture other where doth commande him so to doe, If hee will not heare him: how may he then proceed according to the direction of Christ if he take one or two, and then telleth him his fault, and

Leuit. 19. 17.

Mat. 18.

and reprove him before them or him, and the other denieth any such fault that he accuseth him of, and taketh him or them, whom he bringeth for witnesse, to beare witnesse against him, to proue him a slanderer, and so he may proceede against him (in mens iudgement) more lawfully, and more agreeable to Christs direction, then he may against the other, because he hath one or two witnesses, whereas the other hath none: and so those witnesses, whom he taketh to beare witnes against another, commeth now against himselfe: wherefore it is manifest, that no man may accuse another of any sinne (especially of that kind) though he saw it with his eyes, or heard it with his eares, except he hath other eye or eare witnesses besides himselfe, least hee bee condemned for transgression, and punished for an euill doer: for an *Dent. 19. 15.* accusation may not be receiued vnder two or three witnesses.

So then the Lord dooth not meane here, by trespasse, any of the grosse finnes of the Commaundements, nor yet the smaller multitudes of them, which loue doth coner, but hee meaneth the finnes or trespasses committed against the little ones, that are borne againe, hating them or despising them, for that they walke in the light, and so in despising them they despise the Lord Iesus, and his father that sent him, and so they sin against that light which should saue their soules; which being done wittingly, is unpardonable. And as the law of life and saluation is more excellent then the law of death, so doth the sin excell in greatnesse: (As it is written) If he that despised

Heb. 10. 28. 29. spised *Moses* law, died without mercie, vnder two or
 three witnesses, O how much forer punishment sup-
 pose, ye shall he be worthy, that treadeth vnder feete
 the Sonne of God, and counteth the blood of the Te-
 stament as an vnholly thing, wherewith hee was san-
 ctified, and doth despight the spirit of grace! So then
 to sinne against the law is one thing, and to sinne a-
 gainst the Gospell is another: Wherefore by tres-
 passe here is meant pardonable sinne, committed a-
 gainst the new Testament; and those that walke in
 the light thereof vnwittingly. And the trespassers,
 are such as are not yet borne of God: for hee that is
 borne of God sinneth not, neither is there any occasi-
 on of euill in him: meaning by sinne and euill, the
 sinne to death, and the sinne not to death, before
 mentioned: for if he could sinne the sinne not to
 death, hee must needes sinne the sinne to death, be-
 cause he cannot doe it ignorantly: As *Paul* did, who
 said I was receiued to mercy, for I did it ignorantly,
 seeing he knoweth the light, which *Paul* did not then;
 for how is it possible that he which is borne of God,
 who loueth God and his brother also, that is begotten
 of him, who walketh in the light (which is his life and
 saluation) that he should hate his brother whom hee
 so loueth, or despise the light which his soule deligh-
 teth in, or resist the same, seeing that his whole life
 and felicity doth consist therein? And we know that
 he that is borne of God, loueth God, and he that lo-
 ueth God, loueth his brother also, which is begotten
 of God; and so he cannot sinne, neither is there any
 occasion of those euils in him (as it is written): Now

let vs proceed, seeing that the way (as I hope) is made cleere.

If thy brother trespasse against thee, goe tell him his fault between thee and him alone, if he heare thee, thou hast wonne thy brother : That is to say, If any one of those Disciples and brethren in common things, not regenerate, doe despise or speake euill of any one of you, that are returned, and reuile or persecute you for the lights sake, wherein you walke: Thou shalt informe him of his fault between thee and himselfe alone, and giue him to vnderstand, that if he despise, speake euill of, reuile, or persecute thee, he doth it vnto the Lord whom he professeth, & exhort him to humble his heart, and be conuerted, and walke in that light himselfe: and then hee shall loue both it, and embrace and loue them also that walke in it: if he take knowledge of his faults, and receiueth thy words of exhortation and counsell, and say vnto thee, it repenteth me: thou shalt forgiue him, seeing thou hast won thy brother; but if he heare thee not, take yet with thee one or two, that by the mouth of two or three witnesses, euery word may be confirmed: That is to say, if he scorne thy information, and despise both thee and thy exhortation, still proceeding in his euill against thee, and the light in thee, thou shalt not yet giue him ouer, but take yet with thee one or two of thy fathers owne children, of those little returned ones thy brethren, and seeke his loue (as before) with all courtesie and meekenesse of exhortation: and if he still resist thy loue, and vtter wordes of scorne against thee, or reuile thee, as enuie cannot hide it selfe:

*Mat. 18. 15.**Ver. 16.*

L

Then

Then can that one or two, witnesse against him, and will, if that he will not heare them neither, (but first let them also admonish him) that so euery word that he speaketh euill against thee, or the light in thee, may be confirmed. And if he refuse to heare them, tell it vnto the Church, & if he refuse to heare the Church also, let him be vnto thee as an Heathen man and a Publican: that is, If hee still like a scorner, refuse to giue eare and to receiue instruction, at the handes of that one witnesse with thee or two, tell it to the Church, that is, to those little ones borne of God, being gathered together in my name, who onely haue this priuiledge to be my Church and Pillar of truth; for if there were five hundred brethren more beside the little humble ones, yet none can iudge this cause but they. This Church doth neuer condemn the innocent, and let the guilty goe free. This Church neuer decreed lies, and condemned the truth. And if he refuse to heare this Church, let him bee vnto thee no longer as a brother, and a fellow partaker in the common things of the kingdome, wherein before he did and might take part with thee, as a disciple of Christ, but let him be vnto thee, and vnto all the Church, euen as a Heathen that beleeueth not the truth of the Ghospell, and as a Publican that professeth the practise of sinne: Verily I say vnto you, whatsoever you binde on earth shall be bound in heauen, and whatsoever you loose on earth shall be loosed in heauen: for to you it is, to whom I haue giuen the Keyes of the Kingdome of Heauen, as well to binde them that sinne against you, and the Couenant of loue

writ.

These he
hath made
Pillars in his
house, and
they shall goe
no more out.
Rev. 3. 12.

Mat. 18.

written in you, with the bond of death, and to shut the gate of mercy and loue against them, as also to lose the bonds of iniquity, and the cords and chaines of their sinnes, that do repent : and to open the gates of my kingdome of mercy & life vnto them : so that whatsoeuer ye binde on earth, is bound in heauen, and whatsoeuer ye lose on earth, is losed in heauen. For if he escaped not, that despised him that spake on earth, how should he then escape, that despiseth him that speaketh from heauen ? And as he died without mercy vnder two or three witnesses, that despised *Moyse*s law: Much more lamentable, and fearefull, is the condition of him, that despiseth that law, and couenant of grace, whereby his soule should liue : resisting the voice of the bride, and of her children, which sought his good. How much greater is his bondage, and sorer shall his punishment be, that is condemned by that Church, (where the Prince of the couenant doth sit) of treason against his bloud, by the testimony of two or three witnesses, It had been good for that man if he neuer had beene borne. And better for him, after hee was borne, that a milstone had beene hanged about his neck, and throwne to the bottome of the Sea, before he fell to despise the Lord in his Sanctuarie, and to resist his spirit of grace in his little ones.

Againe, verily I say vnto you, That if two of you my brethren, that beleue in me, agree in earth vpon any thing concerning my word, and the meaning thereof, either for the sentence of death to the disobedient, or mercy and life to the returned sinner,

Ver. 19.

whatsoever ye shall aske the Father in my name (if it be life, for him that sinneth not vnto death, or whatsoever else is necessary and good for the kingdome) he will giue it you.

Mat. 20.

For, where two or three be gathered in my name, there am I in the midst of you, what will hee not therefore giue you for my sake, Aske and ye shall receiue, that your ioy may be full. These are priuiledges, belonging only to those little ones that are born of God, who haue their parts in the first resurrection, against whom the gates of hell shall not preuaile, nor yet the second death.

Mat. 24. 34.

But there was euermore an *Israell* after the flesh, which persecuted that *Israell* which is after the spirit, and shall be to the worlds end. For this generation shall not passe away till the Lord himselfe come. And if there were not an *Israell* not of God, *Paul* would neuer haue said. (To the *Israell* which is of God) And if there were not an earthly Ierusalem, he would neuer haue told vs of a heavenly.

Heb. 3. 15. 16.
17. 18. 19.

Yea, there were two Ieruselems in all times: Two Israels in all ages, two mothers, two testaments, two seeds, euen from the beginning: As *Caine* and *Abell*, *Ismaell* and *Isaack*, *Esau* and *Iacob*: Two lands of Canaan, heavenly and earthly: Two rests, carnall and spirituall, As it is written, saying: To day if ye will heare his voice, harden not your hearts, least ye enter not into this rest: Euen then while they were in possession of the earthly rest, which by vnhardning their hearts, and hearing his voice, they might haue entered into. Euen the same way which euer was, still remaines,

remaines, and shall doe to the worlds end. Euen the same rest, the same heavenly Ierusalem, the same congregation of the first borne, the same holy City, the same Church, which hath had in it at all times, the same power from God to binde and loose, to remit and to retain sinnes, And this is the bride, the Lambs wife, This is she, to whom is granted to be cloathed in white aray : And these are they that watch, and are sober, attending with their Lampes burning, to meete the bridegroom their husband. These all vnhardened their hearts, and heard his voice, and entred into his rest. The rest and peace with God, rest to their soules, euen that rest which is said to remain *Heb. 4. 9.* to the people of God. And whosoever entred into that rest, did first heare his voice, that is, receiued the word of faith. And whosoever receiued that word of faith ; did first vnhardened his heart : that is, did first repent : was lost, and dead, crying, and bewailing, with an vn-vtterable desire of life, his sinnes & death. And these are the dead which heare the voice of the *Ioh. 5. 25.* sonne of man, and liue. And this is that one baptism *Acts. 19. 4.* spoken of, and is called the baptism of repentance, *Mark. 1. 1. 2.* and the beginning of the Gospel, the preparation to *3. 4.* the word of faith. (That one faith spoken of,) and *Mat. 3. 3.* they that are borne againe of these two, haue all re- *Ephe. 4. 5.* ceiued that one spirit spoken of, euen the spirit of adoption, and are all seruants vnto that one Lord, and children to that one God their Father, who is aboue all, and through all, and in them all. And these are entred into the kingdome of heauen, which is not *Rom. 14. 17.* meate, and drinke, and apparrell : but righteousnesse,

and peace, and ioy in the holy Ghost.

Now let vs speake a little of the liberty and freedom of this kingdome. This kingdome is free, not in bondage, but at liberty, wheresoeuer she liueth in any kingdome or common-wealth, and if the Magistracie thereof, say eate, they eate: or drinke, they drinke: or put on, they put on: obserue and keepe, touch, or tast, or handle, or pay, they obey: If they forbid, they also heare, and forbear; both in these and all other things of the like nature. And so are they obedient to all manner ordinances of man, for the Lords sake; against whose commandement else they should sinne, who saith, Giue vnto *Cesar* those things that are *Cesars*. And there is no kingdome, or state whatsoeuer, where Christians are not in bondage (if it bee a bondage) to some of these. And if there were (which is vnpossible) then were it left to their choise, to take or leaue with moderation, as please them: as it is also vnder a gouernment, where many things of the same nature are so left, neither commanded, nor forbidden. And herein consisteth their liberty, in that it toucheth not their conscience, For whether they eate, or eate not, they sinne not, for God requireth neither the one nor the other, wherfore if we giue these things to *Cesar*, we do wrong neither to God, nor yet to our consciences, but rather if we giue not, being required: as the Lord himselfe said in the like case, Pay it to them least wee offend.

And as *Cesar* must haue, and be obeyed in whatsoeuer belongs to him, so wee must giue vnto God what-

Luk. 20. 25.
Rom. 13. 7.

Mat. 17. 27.

whatsoever he requires, and obey him in whatsoever he commands. Now the greatest difficulty lieth in this, to distinguish between the things of God, and the things of *Cæsar*, that knowing them asunder, we may the better know how, & wherein, to obey both God and *Cæsar*.

And herein, by the grace of my God, I will not say any thing for any respect, in and of the world whatsoever, but Gods truth and his Church: seeing that I know, it shall come to the tryal of such a touchstone which cannot erre: Who will waigh it, try it, and condemne it, if it be found corrupt, or too light, And although it be a common fault in men, to respect the present and generall affection: and the approbation of the most and greatest, sway they as they will: Yet in so much as I know, that God is in all times and seeth in all places, be they neuer so secret, and also that he hath eyes abroad that can see, though many be blind, and lyes goe as current as truth with many: And seeing I know, not onely this time, but a better time shall try it, I will therefore bee advised and take heede what I say, for assuredly, there is no lye, made by the cunningest inuenter of lyes whatsoever, but shall once, eyther sooner or later, suffer death at the hands of truth. And there is no stubble or straw whatsoever, but shall bee consumed with the flame thereof.

Now let vs see, first what are the things of God, which doth belong to him: And then we shall the easier see, what are *Cæsars* thinges that belong to him. The things of God are truth and spirit, his truth is his word,

Iohn. 4. 23. 24.
Iohn. 17. 17.

*Ioh. 4. 23. 24. &
17. 17.*

word, his worde is his law: his law is of two sorts, and therefore is called two Testaments. The Testament and law of death: and the Reuelation and Couenant of life.

.28.

All the Scriptures are true, but all that is written therein is not the word of God: For sometimes the holy Ghost sets downe the finnes and practises of euill men: And sometimes he describeth vnto vs the lying wordes of the false prophets: which when wee read, we must not take it for the word of God, but that it is true, we must beleue: for they which wrote it could not erre therein, and therefore truth it is, but not the truth.

Psal. 19. 7.

*Rom. 10. 17.
2. Pet. 1. 19.*

Iohn. 17. 17.

The word of God then, and the truth we meane, Is that which came from heauen, whether that iust and holy law of commaundements, which is called the minister of death, because we could not fulfill it, and therefore it could not giue vs life, but the iust sentēce of death; or that perfect law and testament of life, which conuerteth soules, I meane the Gospell, which is in a more speciall and peculiar maner, called the word of God, then the law is or can be, as where it saith, Faith commeth by hearing, and hearing by the worde of God. And againe we haue a most sure worde of the Prophets, vnto the which ye doe well that yee giue heed, &c. And in diuers other places both in the new and old Testament, whereby, nothing is meant (by any meanes) but the promise and word of life: And therefore he saith, Sanctifie them through thy word: thy word is the truth. Now, in these two Testaments is declared whatsoever God requireth: eyther due to him

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himselfe from vs, whether it be faith or obedience:
And also our duetie to our neighbours, of all sorts,
high and low, good and bad, and all the holy Prop'he-
sies, & Revelations which came frō aboue: and sacrific-
ces and shadows whatsoeuer, which the scriptures do
set forth vnto vs: doe tend to one or other of these two?
and both and all, doe tend eyther to shew forth the
riches of God, in his bounty and mercy, and the con-
dition of thoe that turne, obey his Gospell, and loue
his law: or his severity and iustice, in the condition of
thoe that disobey both lawe and Gospell. That
the end of all might bee the glory of God, and of our
Lord Iesus Christ.

Now the speciall things of God, that doe belong
peculiarly to him alone, are they that we must speake
of. His peculiar things are these, first as from him we
are gone astray, and by his holy law pronounced
dead: so to him alone we must returne to seeke life:
for he alone can giue it vs. In him alone we must be-
leeue and put our confidence to him alone wee must
pray, and hee onely must be our God, and chiefe de-
light. Him onely we must feare as God: him only we
must loue as God: him onely wee must acknowledge
for our Sauour, and Redeemer: his commandements
must be obeyed onely aboue all: and hee onely wor-
shipped with our whole spirits. For he alone must
haue our hearts, and this is spirit ioyned with truth, *John 4.21.*
Neither this mountaine nor that, deth hee require,
nor yet forbid: what he commaundeth not, *Cesar* may
forbid, what he forbiddeth not, *Cesar* may command.
God requireth euery place alike: *Cesar* may com-

maund a place for the publike:so he doe forbid none in priuate. God requireth not apparrell : *Cesar* may forbid: God forbiddeth not:*Cesar* may commaund. Where there is no law , there is libertie, wee were in bondage once (indeede) when shaddowes were in place, but now we are freed and set at liberty, by the Son who is free, and the very substance is in him.

2. Thes. 5. 15.

God commaundeth all times for prayers and supplications:*Cesar* one time , forbidding no time , breaketh no law; for euery (one, is contained in all : And so in all other things, that are not eyther commaunded, or forbidden of God: and in obeying *Cesar* therein, wee giue vnto *Cesar* the thinges that are *Cesars*, whereas otherwise, if we obey him not, wee are guilty of the breach of the morall law , which saith, Thou shalt loue thy neighbour as thy selfe. And so breaking this one great cōmandement, we are guilty of that other, the greatest of all. Thou shalt loue thy Lord thy God with all thy heart , and with all thy soule; &c.

For although God doth not appoint and commaund *Cesar*, in all, what lawes hee shall make : yet doth hee confirme all those lawes which hee doth make: which are not contrary to his owne lawes, and commandeth obedience thereto at the handes of all iubiects to their Kings and gouernours, and all other their superiours, bee they good or bad, of what profession soeuer he be, whether Prophet , or Priest , or Bishop true or false: so he haue power , he must be obeyed: or else we are guilty of the wole law of God, for all the powers that be (as one saith) are ordayned of

Rom. 13 1

of God. And therefore whosoever hee be that lyeth in prison, or suffereth any punishment (whatsoever) for disobeying of any of these his gouernours, in any of those lawes or Canons not opposite to Gods lawes, he suffereth as an euill doer, and so deprieth himselfe of that liberty, which the Apostle exhorteth to, saying. Stand fast in the liberty wherein Christ had made you free, and be not entangled againe, &c. ^{Gal. 5. 1.}
 If you doe well saith one, who will harne you. The ^{1. Pet. 3. 13.}
 daes are past long agoe wherein there was a law which said, Touch not, tast not, handle not, &c. wherewith consciences might be defiled, but thanks bee to God, who hath freed vs through Iesus Christ our Lord, that whether wee eate or eate not, touch or touch not, obserue or obserue not, wee offend not, so that wee haue knowledge, neither God nor our consciences, so that withall we take heede and make not this liberty a cloake for sinne. It is a good garment for a Saint, but not for a sinner, for hee takes liberty there-vnder, to runne into all kind of riot and ^{1. Pet. 1. 6}
 excesse, But we, as we must giue vnto *Cesar* the things that are *Cesars*: So wee must giue vnto God the things that are Gods: And in those things which neither God nor *Cesar* doth require, but is in our owne liberty to take our leaue, as to eate and drinke, to put on, to buy, and the like: heerein wee must not exceed, least it ouercome and rule our affections, and so wee turne our liberty to sin, much rather let vs forbear, finding them not expedient, for though all things are lawfull (as one saith) yet all things are not expedient: I will not be brought saith hee vnder the power ^{1. Cor. 6. 12.}

Phil. 3. 17. 18.
10. 20.

of any thing. And looke on them (saith he in another place) who walke so as ye haue vs for an example, for many walke, of whome I haue told you often, and now tell you weeping, who are enemies to the Crosse of Christ, whose end is dānation, whose God the r belly, and glory to their shame, which minde earthly things, but our conuersation is in heauen. And therefore let vs giue vnto God the things that are Gods, and to *Cesar* the things that are *Cesars*. And if *Cesar* should require any thing which belongeth to God, let vs giue him our liues, if we had ten thousand, before hee should haue it, and then we should not suffer as euill doers, but for righteoufnesse sake.

1 Pet. 3. 17.

These things look vnto, you that run from country to country, and you also that stay at home, and trouble the proceedings of Sion. Know this that yee suffer as euill doers, and cause others alie to doe the like, by following your steppes.

Obiection.

But some man perhaps will say, I could almost finde in my heart to obey *Cesar* the King, but I cannot abide these Prelates the Bishops to obey them (canst thou not indeed?) Take loue into thy breast, and then thou shalt see what thou canst doe. I but thou wilt say, Hee is no *Cesar*, nor yet a lawfull gouernour, his calling and power is Antichristian, and it came from the beast, The Pope of Rome. who receiued not his power from God, but from the great red Dragon the diuell.

Rev. 13. 2.

Answer.

Well, I aunswere: Heere thou art deceiued two wayes, first whereas thou saiest, that our Bishops receiue their callings & power from the beast the Pope
of

of Rome, is untrue: In former times indeede they did; but now they receiue their callings and power from *Cesar* our King, who hath authority to determine and appoint, euery publique calling in all his kingdomes, tending to the common-wealth of all his subiects, as well for the feeding of their soules, as for the preseruatiō of their bodies and goods. And this is a charge laide vpon him by God himselfe, as euery hōuseholder is bound to prouide (to his power) all things necessary for his hōusehold, both for soule and body: And as the King is bound to see all his great hōusehold prouided for (to his power) and to place ouer them the best and fittest for the purpose, I mean for soule and body: So he may giue power and authority to all sorts of them, to performe the will of God, and to see his owne lawes kept and executed, without resistance or disturbance.

Titus 3. 1.
1. Pet. 3. 13. 14.

Secondly, whereas thou saiest, that the beast, the Pope, receiued his power from the great red Dragon the diuell: Thou saist true, but thou shalt see, if thou wilt looke well vpon the matter, how thou doest deceive thy selfe, For tell mee, who was that great red Dragon? was it the diuell himselfe alone, or was it the Emperour in whom the diuell dwelt, who is said to haue seuen heads and ten hornes? where with the diuell alone is neuer described, but the Emperour it was that gaue him his power, and his Throne, and great authority, in whom the diuell dwelt, as he doth in all such like bloody Tyrants: And as he hath done in the beast the Dragons successour, (in more cruell malice and deceit) aboue forty of his two and forty

Rev. 12. 3

Rev. 13. 5.

moneths : wherein power was giuen him to doe.

Iohn. 19. 10.

But tell me, who gaue the Emperour his power? was it not God, Christ our Lord saith to the Emperours Deputy *Pilat* : Thou couldst haue no power (saith he) except it were giuen thee from aboue. So then whether it be the Emperours Deputy *Pilat* : or his successour, the Pope : or any other that hath authority and power : Their power is giuen them from aboue, whatsoeuer they be. And so one saith true, All powers that be, are ordained of God, and he that resisteth the power, resisteth the ordinance of God : So that what power so euer it be, and in whatsoeuer they command or forbid : They must be obeyed ; alwayes prouided, that they command not that which God forbiddeth, or forbid that which God coman-deth. And so wee giue to *Cesar* the things that are *Cesars*.

Rom. 13. 1.

But these things are loathsome in your eares, and eyes, and this (of all other) vwill goe hardest downe with you. For the power and authority of Bishops, you hold, is Antichristian, and to obey their lawes and ordinances, you say, is to worship the beast : Though the things they commaund be neuer so indifferently lawfull in themselues, to be done or left vndone, their authority and commaund (you say) makes it abhominable.

And this is not your saying alone : it is a sore that hath festered these thirty yeares in England, and hath bred diuers Sects and infectiue errors : Our Teachers and writers for pretended reformation, were the first planters thereof, who through their ignorance (in
their

their heat) not discerning betweene the thinges of God, and the thinges of *Cesar*, for want of knowledge concerning Christian liberty, conceiued a law of forbidding, and gaue it out, charging the people vpon paine of condemnation to be obedient thereunto: whereby they haue brought themselues and many hundred poore soules besides, (loaden with sinne) into a further captiuitie and greater bondage then they were in before: For whereas their sinnes onely oppressed them, and remembring Gods promise, had almost escaped: This law of their Teachers came so suddenly on the necke of them, that they were driuen into a harder streight, and vnder a more vnrecouerable burden then they were before: which hath beene so wearisome vnto them, that to ease themselues, they haue made Sects, and running into them, haue fallen into many grosse errors: some also falling to, and embracing this present world: Onely a remnant God hath, and will deliuer from these wayward and distastful spirits, and giue them to see, how Christians are free, and yet subiects to *Cesar*, and how the conscience is no more defiled by the commaunder (of what condition soeuer hee bee) in their obedience, then it should be by leauing it vndone, if neyther man nor God require it: for as wee are freed from the law of Ceremonies (once in force before the death of Christ) that there is now no more conscience to be made of them: but as to be circumcised is nothing, so to be vncircūcised is nothing, as we may see by the example of *Paul* and *Timothy*, who after the death, resurrection, and ascension of Iesus Christ, and

Act. 16. 1, 2, 3.

and the holy Ghost was sent vnto the Church: after which time Circumcision was as absolutely abolished, with all the whole law of Ceremonies, as euer it was since to this day: yet *Paul* did purifie himselfe after the maner of the Iewes, and circumcised *Timothy*: To proue and shew vnto vs, euen to the worlds end, That there is no more holinesse or Religion, in making conscience to abstaine from Circumcision, then there is to be Circumcised: for as it is nothing now to be Circumcised (seeing the end of it was accomplished long agoe) so is it nothing to bee vncircumcised.

So that if a man of God should now be circumcised, to the like end as *Timothy* was, or should fashion himselfe like a Iew, to the same end that *Paul* did, he should sinne no more then *Paul* and *Timothy* did. Neither should a man offend, if he should sit at Table in the Idols Temple, and eate of the meate sacrificed to an Idoll, (so that he know that an Idoll is nothing in the world, and dooth esteeme it as the dust vnder his feete, he sinneth not: so that hee bow not, nor giue or shew any reuerence, either to the Idoll, the Temple, or the Feast, but onely receiue the meate with giuing thanks to God: Alwaies provided too withall, that there be no weake brother that dooth make conscience for want of knowledge, which is offended thereat, nor yet any Christian (as then there were some) that hauing beene bred and brought vp, among Idolaters, and long accustomed to the Idoll seruice, did yet thinke that there was some conscience to be made, & reuerence to be had of it, that might be

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4. 7. 21. 24, 25.
26.

1. Cor. 7. 18, 19.

1. Cor. 8. 4, 5, 6.

1. Cor. 10. 23, 28,
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1. Cor. 8. 7.

emboldened thereby in that their sinne, or encouraged thereby, to fall to worship the Idoll againe, and to doe seruice vnto it. I say, all these things being considered, and conscionably regarded, and preuented: It is no sinne to sit at Table in the Idols Temple, and to eate the meate sacrificed to Idols: But otherwise all these things considered, and done, (as is aforesaid) If he eate meat sacrificed to Idols, or sit at the Idols Table, he sinneth against the brethren, and so against God; and not onely so, but if he yeeld any reuerence, he is also an Idolater, and sinneth against God in a more high degree.

Now if these things may bee lawfully done amongst the Idolaters, and in their Temples, as then Christians liued for the most part amongst Idolaters: and as these Scriptures doe euidently proue was in their liberty: and as *Paul* saith, To the Iew I become as a Iew, that I may winne the Iew; to the Græcian, as the Græcian, &c. Yea, I am made all things to all men, to the end that I might win some. And also that of the Assirian, when hee should goe into the house of the Idoll *Rimmon*, and bow downe for his Master to leane on, when he was worshipping to the Idoll: when he made doubt of it, the Prophet bad him goe in peace. I say if these things bee thus farre in our liberty among the heathen, and in place of Idolatry, where the end and intent is abhominable: And also among the Iewes concerning the ceremonies, whose end is absolutely abolished: As also in Rome, whose commaundements of all other haue in them the greatest abomination: so that we

Reuel. 18. 4.

partake not with them in their sinnes, least we partake of their plagues, If wee may among all these, yeeld and obey, in things indifferent, whatsoeuer the commander be, as those Scriptures before mentioned doth witnesse: How much more ought wee to be obedient to the lawes and ordinances of England, seeing they intend not, neither Idolatry nor superstition. Considering also what great difference there is betweene our Commanders (in profession of Religion) and the commanders of the heathen, and of Rome, the City of abominations. For if I should aske you, what King with his vnder gouernours, is there in the world, that doth command the truth of Religion, in generall, like the King and Gouernours of England: And you are reformers that stand so much vpon termes? What law is there in England imposed vpon you contrary to Gods law? Consider and tell vs. I know what you haue pretended a great while, and we haue seene the issue of it: but looke a little better vpon the matter, and search thoroughly. If you finde any contrary to God, and his law imposed vpon you (but looke ye be in a sure ground) Obey them not, what King soeuer command you, let him first haue all, euen your liues: If not, take heed, suffer not like euill doers, as you haue done a great while: and as you haue pretended reformation in the generall, now reforme your selues in particular: for be it knowne vnto you, your doctrines, and proceedings, haue beene the cause of much euill, you haue beene the breeders of these sects, you haue laid the foundation, and others build.

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Their buildings stand vpon your foundation, and therefore you are no more able to deale with them in this controuersie, then one is able to deale with his enemie, when hee hath yeelded him all his weapons: For by the same reason that you inuay against the ceremonies (as ye call them) will they come against you for going to the assemblies in the Temple: and as you find fault with them for want of an eldership in the ordination of their pastors: They defend their proceedings by the same reasons, that you deny the Authority of your Presbitery at home. And you would also haue the Church of the same fashion as they: For you agree with them that non ought to be baptised, but such as doe first shew forth vnto you the fruits of regeneration: Whereupon dependeth their Separation and Rebaptisings, and then ought not children to bee baptised, for they shew forth no fruits of Regeneration: so that if al be true which you say, that is true which they doe, and so you are the sayers, and they the doers, And therefore you must of necessity, either ioyne with them, or change your minds, or else hide your selues for shame; for ye cannot fight with them, seeing you are vnarmed, & they haue all your weapons. Therefore as you haue troubled many a poore soule with your doubtfull Doctrines, vnder pretence of abstaining from sinne, and performing of holy duties, that many of you, and of your followers, differ but little from the Sect of the Pharises: So now at last, see if yee can learne to giue them better instruction.

And as you haue beene the Authors of Sects,

and many errors, which hath bred much distraction, and trouble of spirit, as is to be seene this day both at home and abroad, now at last seeke to redresse it, for it is lamentable to behold, how many hundreds of people, (no doubt single and vpright in heart, hungry and thirsting for peace and rett to their soules) haue beene by you seduced and brought into a spirituall bondage: And also through their deuotion and bounty vnto you, haue brought themselues (some of them) into great wants, and miseries: some with feasting of you, some with lūding, some with giuing: and some to ease their con ciences, which you had burdened, and to escape trouble, haue left their callings, remoued their dwellings; solde their possessions, fled their countrey, separating themselues from the Church of England as from Idolatry, and the abominations of Antichrist. And beeing beyond the seas (In Holland by name) beholding among the Sects of Separatists there, The wranglings, the brawlings, the deuisions, the enuie, and the grosse sins that hath beene amongst them, haue been driuen to their witts ends, running from Sect to Sect, and from error to error, that some of them now at last, are become carnall and blasphemous Familists: betweene whom and the worldlings, there is little difference, but onely in their doctrines and blasphemies. Others (the better of the two) Imbracing meerely this present world. Onely a few haue escaped, whome God hath better instructed, who can tell how, through his grace, to giue vnto *Cesar*, the things that are *Cesars*, and vnto God the things that are God

And

And now yet for all this, neither you nor your followers, haue once called into question, your beginnings and grounds of these things: but they are so blinded with you, and you with your long accustomed errors, (your supposed truth) and with the arguments you haue so long maintained, against the Bishops their titles, their places, and callings, The injunctions and ceremonies as ye call them: that you haue still proceeded, in your blind zeale: euen to silencing and imprisoning: and they on the other side, in their deuotion and simple zeale of your Doctrine and you, so that they haue ministred so bountifully vnto you, and that out of their penury some of them, that you haue filled your bagges with money, and your bellies with cheere, (some of you) when some of your poore contributors, and followers, haue sit with many a hungry meale at home, with many a sigh and trouble in spirit, when as neither you, nor your rich followers, haue scarce euer enquired, or lookt after them. And you are so cunning some of you, that you can plead pouerty to increase your store, that you may haue hundreds to spare against another day. And herein your greatest and richest followers are so partial, they wil giue you a pound, and plenty of feasts & cheere: when they wil hardly giue their poore hungry brother a penny, a cup of cold water, or a piece of bread: And this they haue learned of you, who are also as partiall as they, if not more: for they that fill you with delicates, and that put pounds into your purses, you will visite, and that often: you are well acquainted with their dores, whereas though there bee

ten poore to one rich, of all your followers, yet you know not the way to their doores, nor the place where they dwell: they are strangers, and yknowne except they visit you: Are not these your proceedings? I know what I say, it is pitifull to see, how many of your poore followers, are in great and extreme wants with their wiues and children: Looke vnto it therefore, and repent: for be it knowne vnto you, God will raise them out of the dust (that you thinke not) who shall Ecclips your light, *Jacob* is disquieted by your meanes, and *Israel* by you caused to erre.

And for you Master *Smith* and your company: here is newes come to England already, that you are deuided: and you know what must come to a deuided kingdome, & a house against it selfe. That which cannot stand, must fall: and that which cannot endure, shall come to nought. Seeke strength of the Lord, and request that you may stand in his Courts, and dwell in his house, whose pillars endure for euer.

Obiection.

But perhaps some will say; If we should yeeld and obey as you say, how should we then suffer persecution, and be afflicted? how should we be hated of all Nations (as Christ saith) for his name sake? Leauē these differences and controuerfies, and leauē all. Then let vs take our pleasure, and shake hands with the world, and looke after preferments in the earth, and promotions as others doe.

Answer.

Vnwise man, whatsoeuer thou art that doest make this obiection, and doest so speake. For tell me, must thou needs erre on the right hand or on the left. Because

cause the law of our land doth not persecute thee for righteousness sake? wilt thou therefore be disobedient, and suffer for thy sinnes? Because a godly life and persecution cannot be seperated in this world asunder, as it is written, Whosoever will live godly in Christ Iesus, must suffer persecution: and whosoever will be his Disciple, must take vp his crosse daily, and follow him, wilt thou therefore (because thou knowest not how to take vp his Crosse, nor how to live godly in Christ Iesus) Take vp a Crosse of thine owne making, and because thou wilt be sure to suffer, speake euill of them that are in authority, resist the ordinance of God, and so suffer for euill doing? If thou be one of the Lords iustified faithfull ones, thou shalt finde aduersaries enow euery day, though law and authority should bee on thy side, and take thy part.

2.Tim.2.12.

1.Pet.2.12.13.

14.15.16.17.

Dauid, though he were King himselfe, and none in the world aboue him but God, yet could hee not preuent the mockes and taunts, and drunken songs that were of him, nor yet the manifold enemies that pursued his soule night and day, wherefore he crucified himselfe, and prayed oft with a broken heart and a contrite spirit, to him that was able to deliuer him from all those his ghostly enemies, watering his cheeks and bed full many a time and oft with teares: Learne therefore to take vp *Dauids* Crosse, to suffer and to be crucified with him, & with Christ his Lord, learne to be Christs Disciple and seruant as *Dauid* was, and to loue the Lord, and walke in his waies as *Dauid* did, and thou shalt haue enemies enow wil find thee out, both

Hee is the Minister of God for thy wealth.

both naturall and spirituall, thou shalt not neede to goe seeke them, onely take vp thy Crosse willingly and with patience: and then if thou so suffer with him, thou shalt be sure also to raigne with him.

Shew me one word in all the new Testament, that requireth thee to suffer for those things that thou pretendest, or tell mee which of the Apostles, or Christians, in the Apostles times did suffer for speaking against, or disobeying the law of ceremonies, except it were vniustly: and then *Paul* (when the Iewes laide many and greuous complaints against him which they could not proue) answeres for himselfe, That he had neither offended any thing against the law of the Iewes, nor against the Temple, nor against *Cesar*, onely he sought Christ Iesus, in whom all those things which the Iewes called heresie, were accomplisht, and the vse of them no more of necessity, but were then become all indifferent.

I say, shew mee one that euer did suffer for those, or the like things, that you our Reformists or Separatists, or Anabaptists doe now pretende: That God by his Gospell and new Testament, doth approue, and we will then acknowledge, ye haue the truth amongst you, and doe suffer for righteousnesse: Or else, know this, that you are they the Scripture speaketh of: Makers of Sects, fleshly hauing not the spirit, and despise gouernement, speaking euill of them that are in authority, separating your selues from others, being puffed vp, knowing nothing, doting about questions, and strife of wordes, whereof cometh enuy, raylings, strife, and euill surmisings.

And

Act. 25. 7. 8.

Act. 24. 14, 15.

1st Cor. 18. 19.
20.

Luk. 19. 8.

And are not those, that edifie themselves in the most holy faith, praying in the holy Ghost, and that keepe themselves in the loue of God, looking for the mercies of the Lord Iesus Christ vnto eternall life. *Luk. 20. 28. Mat. 5. 11. 12. 1. Pet. 3. 17.*
And if ye suffer for these things, blessed are ye.

Neither thinke that if thou giuest ouer thy contentions, about these differences (of thine) and fightings with shaddows, that then thou must needs take thy pleasure in this world, and shake handes with it, and looke after preferments in the earth, and promotions as others some doe: Neither take me, as if I iustifie those that haue turned their heat into coldnes; nor yet those that can play with both hands, because they will keepe their credite with those that are zealous, and not lose that neither which they gape for whensoever it fals, who are fedde till they are grosse with fat, and yet gape for more: These are the cunning sort of subscribing Reformers, who speake euill of that in priuate, which they conform to in publicke, who vnder pretence of preaching the Gospell for the good of others, preach and pleade for themselves, and for their own praise and preferment, who reigne in their spirits and word, more like Lords then many of those whose places, and titles, and honours, they spight and speake against, because it is not theirs. Neither do I iustifie any that hauing authority (more or lesse) doe raigne as Lordes ouer Gods heritage, that loue salutations and greetings, delighting to be called Lords, affecting greatly the Title Rabby, sporting themselves with the afflictions of *Iacob*, that tread the holy Citie Ierusalem vnder their feete, as
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the Popes and Lords of Rome haue done, and doe.

For as I condemne no one for his greatnesse of place, or Titles, or power and authority whomsoever: so no more doe I iustifie the euill workes of any, but know and am assured, that whosoever he be that doth loue the wages of *Balam*, and doth post after *Balakes* preferment, as *Balam* did, is no better then hee. And also whosoever doth the workes of the Pharisees and Scribes, and of their generation (the sonnes of the whore of Babylon) shall be found (as indeede they are) the very ofspring of those Scribes and Pharisees: and the children of that whore, their mother, though they disclaime her neuer so much: and therefore, though they come like sheep, prophesying in the name of Christ, preaching oftentimes his word and truth, as *Balam* did; and like those whom our Sauior speaketh of, yet we must beware of them, as of false Prophets: And we shall know them hardly by their cloathing, which is their preaching and doctrines, for therein they can and doe oftentimes imitate the Sheepe, But by their fruits (saith the Lord) yee shall know them.

And therefore (especially) this I iustifie, with and desire, that all (that professe Christ and his Gospell and the administration thereof) would take heede, they resist not the power, seeing it is the Ordinance of God, and that they would not bee high minded, but feare.

And also that they, that haue authority and power, and haue a great place as they professe Christ and his Diuine word, and the ministration thereof: that they

they would doe the workes of Christ in meekenesse and lowlines of heart, louing the righteous, and embracing the little ones, knowing that he that is the greatest shall be as the least, and he that is cheefe, as him that serueth, then shall they bee worthy of double honour.

Now let vs speake a little of some of the greatest things that God requireth at our handes: the which we haue greatest neede to looke after, to practise and performe: and that is, to bee borne againe of water and the holy Ghost: That is to say, the true teares of repentance, and the fire of Gods loue, by the power of the holy Ghost: without the which, we shall neuer enter into the Kingdome of heauen. And though we should giue to *Cesar* the thinges that bee *Cesars*, yet are we neuer the neerer to the Kingdome of heauen, except we giue vnto God the thinges that are Gods.

First therefore whosoever commeth to God, must belecue that God is, and that he is also a rewarder of them that seeke him: for no man commeth vnto God to be borne againe, and reconciled vnto him, but he must first belecue that he is, euer was, and shall be, and is onely able to saue, and willing (also) and ready to be found of them that seeke him: Now then the first worke which the Lord doth worke in vs effectually to saluation, is repentance, and is the beginning of our regeneration, and the first steppe of seeking God after wee belecue that hee is, and is to bee found. And this repentance is an vnspeakeable sorrow for sinnes, & desire of reconciliation with God, with such a moulten and dissolued heart, as yeeldeth

The first effect of the spirit in vs, is to belecue that God is, and is to be found.

Heb. 11. 6.

The second effect of the spirit, to which the promise and word of faith is made and giuen, is repentance.

Act. 9. 4.

Rom. 3. 5.

The third effect of the spirit is peace & loue

The assurance of Gods fauor & forgiveness of our finnes.

Rom. 8. 16.

Rev. 8. 34. 5.

forth thousands of teares, from the deepe digged well of water, broken vp from the bottome of that his sorrowfull heart, washing, and baptising it therein, bewailing his wofull and lost condition in his father *Adam*; and the loathsome vncleannesse of his owne life, which the righteous law of God had most iustly condemned him for, Sighing, and sobbing, beeing borne and become, euen as water, crying, and calling for mercy night and day: neuer giuing ouer, till God takes pittie vpon him, and send downe the comforter vnto his oppressed soule, with the fire of his loue, to kindle peace therein, and to purge the same: according to his promise, made in the slaine Lambe the onely mediator betweene God and all such heauy loaded sinners, prepared digged, and powdered full of water, like *Elias* his Sacrifice: which fire of heauen, doth so consume, and licke vp, this wette and well prepared Sacrifice, that the odor thereof is carried vp by the comforter, (the holy Ghost) the Angell which the Lambe did send vnto him, who doth carry and recarry, from heauen to earth, and from earth to heauen: who (with golden censure) doth receiue and present with much odors that is giuen him, the prayers, cries, and teares, of this poore sighing soule: offering them vpon the golden Altar, which is before the throane of God: where the fire of his loue dooth burne night and day: and the smoake of the odors, with their requests, the cries, and teares, of this dry & thirsty soule, Ascend vp before God out of the Angels hand: who maketh intercession for him, in the mediation of the Lambe, Requesting grace and fa-

nour for him, for the mediators sake, and that hee would regard and pittie his foule, whose messengers, *Mat. 18. 10* these cryes and teares are, standing before the face of God, among his Angels to beseech, which grace and loue, God doth grant vnto his Angell for him: who with speed taketh the Censer and filleth it with the fire of the Altar, and hasteth downe to power it vpon this and all such like poore thirsty soules. The ioyfullest messenger that any man can haue: bringing peace and comfort, loue and ioy: Assuring him it is decreed in heauen, that he shall liue. And this is to be borne of water, and of the holy Ghost, and this is it which *Iohn* meaneth when he saith: I baptise you with water to repentance, but he that cometh after me, shall baptise you with the holy Ghost and fire, *Mat. 3. 11. 12.* The sacrifice of God (saith one) is a broken and contrite heart: A broken and contrite heart (oh God) *Psal. 51. 17.* thou wilt not dispise. Thou wilt binde vp the brused reed: and giue fire to the smoaking Flax. This is the *Esa. 42. 3.* generation of them seeke him, yea of them that seeke thy face oh God, euen *Iacob* my beloued. Seeke yee *Psal. 27. 8.* my face, my heart answered: O Lord I will seeke thy face. The secrets of the Lord are opened to them that feare him and his couenant, to giue them vnderstanding. This is the man that can not onely giue *Cesar* *Psal. 25. 10.* the things that are *Cesars*, But to God (also) the things that are Gods, he offereth eueryday, the sacrifice of a broken heart, sighing, and weeping to see his sinnes looke on him, which hee hath cast behinde him, mourning to see how his flesh doth serue sinne, *Rom. 7. 35.* whereas his minde doth loue, and delight in the lawe of

of God his louing father : who hath his heart (night and day) attending on his grace: thinking on his mercies still ; neuer putting out of minde, what hee hath done for him; alwaies thinking, where euer hee goes, of his most pretious promises, wondring at his great loue. Uttering most ioyfull voices by himselfe alone: vnexpressable ioyes in the holy Ghost hath hee often times, and peace past vnderstanding, thus doth hee walke with God and please him. The night watches doth hee preuent, and the Sun rising to giue thanks vnto his God, and doth salute him, before the day spring. Thus doth God possesse him, and he him.

Are not these things true Master *Smith*? (well, time wil tell) peraduenture you will object, that I say but prooue nothing: If heere bee nothing prooued, you may the more easily disprooue: for no man will gaine say that which he taketh prooued, if he be not possesst with an euill spirit. But it may bee you thinke scorne to fight with one that hath no weapon, counting it no praise, nor tryumph in such a victory: well, though you will neither fight nor yield, (as one that disdaineth so meane an offer) yet truth shall winne, though ye dispise to learne of her, and scorne to speak vnto her: But if you doe, yet bethinke your selfe, least you shold be thought to be put to silence by a foole, and take heed (I pray you) kick not against the pricks, let not the wisdom of the flesh ouer rule you: It is better, a wise man should yeild a little to a foole, then that the wise man should die at the point of truth: for it is sharper then any two edged sword. Take heede therefore, and marke well the things that are heere writ-

written vnto you, and search the Scriptures, whether they be so or no: for they are G o d s witnesses, and they tell the truth, what euer man saies: and I pray you take heede, you mistake not the Lord: for his word is a mistery, especially these things, which are called the secrets of the kingdome of heauen.

And beware that you affirme not any thing, which he hath not said nor meant: nor gain-say, or diminish any thing from his intent, and howsoever ye haue failed therein already: yet considering (as I perswade my selfe) you are not of those, louers and makers of lies, for I hope farre better things of you *M. Smith*, and therefore that we may vnderstand the Lord, and see his secrets, euen the secrets of his kingdome: Let vs intreate him with broken and humble hearts, for the spirit of trueth, that holy annointing, which is true, and not lying: that as it doth teach vs, euen so we may abide in him, and so let vs write and speake. Let vs annoint our eyes with eye salue, that we may see, euen with the water of a dissolued broken heart, and we shall see better things, then forme and fashion. That we may discerne, betweene those that haue but the forme of godlinesse, and them that haue the power thereof. That wee may see and know those little ones: whom to receiue, is to receiue the Lord: and to loue them, whom to loue, is to loue the Lord, and to loue the Lord, is life for euer more. And this is that loue, without the which, all knowledge, and all faith, doth but make vs as sounding brasse, and tinckling Cimbells. For by this loue, we shall know that we are translated from death to life, and by this loue.

Rev. 22. 15.

1. Cor. 13. 1, 2, 3.

lone, we shal approue our selues to the little ones, to haue that one peculiar faith with them, the assurance of the loue of God vnto vs in Christ Iesus, and of our reconciliation with God through him.

Iam. 2. 18. 19.
20.

And this is the faith which one speaketh of (in a certaine place) to one that would haue beene esteemed, and no doubt esteeming of himselfe too, as if he had that speciall peculiar faith, which only the Lords redeemed haue. Shew me (saith he) thy faith by thy works, and I will shew thee my faith by my workes: Thou hast faith I graunt thee, and dost belecue, but what? that there is one God (well) yea and one Lord Iesus Christ also, and one holy spirit, and one faith, and one baptisme, yea and one Church. purchased and sanctified by the bloud of the Lord Iesus Christ. And dost thou belecue all these things indeed? thou dost well: but I tell thee, the diuell doth beleue it also, and doth tremble: for one may haue faith, though not that speciall faith, nor yet the fruites that follow the same. One may by faith cast out diuels, and that in the name of Christ Iesus, and do many great wonders, and yet a worker of iniquity.

Mat. 7. 22. 23.

Obiection.

What then, doth not man liue by his faith alone, doth works make his faith aliue?

Answer.
Heb. 10. 38.
Haba 2. 4.

Man doth liue by his faith alone, yea the iust man, and his faith doth make his works aliue, as the branches of a Tree receiue their sappe and life from the roote.

Obiection.

But you will say, what faith is this you meane, are there many kindes of faith? and the Scripture saith, one faith, one baptisme, and so.

The

The Scriptures meane, one faith to life, and one *Answer.*
 baptisme to life (as it saith) Whosoever beleeueth in *Ioh. 3. 15.*
 him, shall not be confounded, and that whosoever
 beleeueth in him, shall not perish, but haue eternall
 life: And againe, whosoever belecueth and is bapti- *Mar. 16. 16.*
 sed, shall be saued. What then (will you say) is there
 a faith and baptisme which men may haue, & perish?
 Yea: for *Judas* beleeued, and was baptised: *Simon* *As. 8. 13.*
Magnus beleeued, and was baptised: and many thou-
 sand more, which yet shall be found the workers of
 iniquity.

You will say then, what faith is that, that you *Obiection.*
 meane, may it be distinguisht from the other?

It may: But first, I will tell you what I take the *Answer.*
 word faith to meane, as it is wrought in men in ge-
 nerall, respecting God: It is an vndoubted perswasion,
 wrought in the heart, by the force and power of
 the holy Ghost, in the reuelation of the worde of
 God, of the truth of all, or some, or any of the things
 thereby reuealed: for faith is the ground of thinges *Heb. 11. 1.*
 hoped for, and also the euidence of the thinges not
 seene. By faith men vnderstand that there is onely
 one God, & that the world was created by his word.
 By faith men beleue, that whatsoeuer hath beene
 said, or done in the world, by God, his seruants, his
 Prophets and Apostles, are all true, and were done
 by the power of God: yea by faith men haue and
 doe worke wonders themselues. As all these things
 may be vnderstoode, and done by faith, and yet such
 beleeuers and workers (for all their faithfulnessse) may
 goe to hell.

Esa 61. 1. 2. 3.

Mat. 11. 5. 28.

Mat. 15. 24.

Mat. 5. 3.

So there is a mysterie reuealed, that whosoever doth beleue, shall not perish, but shall haue eternall life: that is to say, a word of great grace and mercy giuen out, a couenant of life and peace, of pardon and deliuerance, made to the poore, and broken in heart, the weary and heauie loaden, the lost sheepe, the hungry and thirsty, the contrite and broken spirited, euen to him that doth repent. And none can beleue this word and promise of life and pardon, assuredly to pertain vnto themselves, but these alone. And of this seeker alone is God found, to him doth he looke for his sonnes sake, the Mediator of his couenant, and doth write him blessed, and doth assure him pardon & reconciliation by his promised spirit: whereby he is sealed, & hath set to his seale, that God is true: and is fully assured, that God loueth him in Christ Iesus, & that his name is written in the booke of life. And this is faith also which doth beleue this thing, and this is the thing, that doth distinguish betweene it and the other: and this faith if you wil that I shall define in few wordes: It is a full and certaine perswasion, wrought in the poore and broken heart, by the comforter, of peace and reconciliation with God, in and through Christ Iesus his Lord: and this is the faith which worketh by loue, and this is that peculiar faith spoken of before, and is but one, & was euer the same.

Nowe concerning that one Baptisme a little more. As in the olde time, there was Circumcision of the skinne, and Circumcision of the heart, but

but the Circumcision of the heart was the onely chiefe Circumcision, which whosoever had, was onely a true Israelite: So likewise, in this new time, there is the Baptisme of the skinne, and the Baptisme of the heart: but the Baptisme of the heart, is the onely chiefe baptisme, and they that are so baptised, are the onely true Christians and Israel of God, and is but one and the same for euer: In comparison whereof, that which is but outward on the skinne, is none at all. 1. Cor. 12. 13.

And tell mee Master *Smith*, are not these things true indeede, dare you to resist and gain-say them, do you not know that which is of God shall stand, and that which is of men, shall fall and come to nought? Act. 5. 38. 39.
Take heede therefore, least ye be found a fighter against God. But you may say to me, thou art a sinfull wretch, and if I write against thee, I write but against a wretched one. It is true indeede, and therefore unworthy I am to write or speake of these holy things: And as for me, spare me not for my sinnes, but yet let the truth goe free: for the Lords sake whose it is, and for his childrens sake to whom it may come, and for your owne sake least you die.

But some will say (perhaps) Master *Smith* is too wise (I trow) to fight with, or to yeelde to such a foole, that hath not one *maior* or *minor*, but all minimes, too too little for his great capacity. Alacke, Master *Smith* regards it not, he scarce looked on it, it is so meane, he will not file his hands, to answer such a clownish discourse, that hath not one artificiall argument in it, and so void of learning, that it hath not

Objection.

so much as method, but plaine like the plough. A-lacke, Master *Smiths* bringing vp hath not beene so Swineheard and Shepheard like: He is a Scholler of no small reading, and well seene and experienced in Arts. If hee thought his answer to Master *Clifton*, would be the lesse esteemed, for that hee is helde a weake man (but that his allegations and reasons are the best plea of the greatest Rabbies themselves) Thinke not that he will weaken his cause to answer thee. If it were any of the Rabbies of England, or any other harlot whatsoeuer, you should see then what he would say to it: for although Master *Smith* doe publish answeres to Master *Clifton*, one of the separation (on Master *Johnsons* side) challenging them especially to the combat, yet he proclaimeth, aying, Be it knowne to all the separation, that wee account them, in respect of their constitution, to be as very an harlot, as either her mother England, or her grandmother Rome, out of whose loines she came.

Answer.

As her Mother England! whose sonne is Master *Smith*, if one might aske, where was hee borne, and where had he his education, and bringing vp, In England? yea in England. Is this a kind sonne to vse his mother thus: not onely to runne away from her, like his fellowe brethren, against whom also he doth protest; but to raile against her so. Is this your Logick sir, was this your bringing vp, hath Art caused you so much to forget Nature. If not grace yet mee thinkes the light of nature should haue taught you better: If you had beene borne in America, or in Rome it selfe: very nature might haue perswaded you, that some
might

might bee there, that had rather die, then worship diuels, or bowe to *Baal*, Much more in England, though you be runne out for feare: tell mee whether can any man runne in all the world, to mend himselfe at this day? And although your mother England, hath too many disobedient and troward children, yet if you had beene a Naturall sonne, you would haue stayed at home, and if you had receiued a greater light then the rest of your brethren: Loue would haue forced you to haue laide downe your life for them, rather then they should haue beene vntaught therein: (considering also what great hope is to bee conceiued of England, aboue any one Nation in the world,) and not to leaue them in the darke, and cry out, a harlot, a harlot, no Church visible, nor Christian to be seene: no faith, but the faith of diuels: no Baptisme, but the marke of the beaste, no Church to bee seene in the world, but I *Iohn Smith* and my Company.

Is this your shamelesse voice? Dare you be so bold to set vp a flag of defiance against the City of God? Be it knowne vnto you, that the least Citizen thereof, is able to meete both you and all your company in the field, and through the strength of the Lord thereof, (without either bow or shield) euen by the word of his mouth, put you all to flight. And for all your great bragges, and flagges: Bee it knowne vnto you, and vnto all the world this day; That his holy Citie is in England, euen Ierusalem that is from aboue, and although she hath many, yea and too many entercommoners, yet she hath free Denisons,

who pertake of her priuiledges, whose feete walke in our streetes, though the world regard it not: and if ye will not beleue me, wipe but your eyes with Sackcloth, and come and see, and if you will doe neither, answere in the field, and although heere bee neither Art, nor learning, and therefore you know not how to frame your pen to stoope so low: Remember where once you were, from whence you came, know that reason brought forth Art, and therefore was before: Let Art then, beeing the daughter (although shee be so high) looke downe a little to her mother, and let both, and all, and euery creature bend and yeeld vnto the word of the Lord, which shall endure for euer.

And although it be none of the Rabbies, but one of the vnlearned babies, yet meete him, seeing hee doth accept the challenge, but looke well to your forehead, for all your Artificiall Armes and skill to vse them, for little *Dauid* beeing a keeper of sheepe, though he knew not how to stir himselfe in such like armor, yet comming in the name of the God of Israel, from the sheepe, with his sling and a stone, stroake *Goliath* so deadly, that hee fell downe, and with his owne sword, cut of his head: wherefore looke vnto it, it is dangerous struiuing with trueth, for although Kings be strong, and Wine is strong, and Women are stronger then either of both, who beare Kings and the planters of Vines, and all Masters of Artes, and sciences whatsoeuer: yet truth is stronger then all, and all must bend, and bow and yeeld to her, least they die at the point thereof. And though it come
out

out of the mouth of very babes and sucklings, yet it is stronger then *Goliath* withall his forces. Not that I despise learning, but reuerence it, and doe acknowledge my selfe to be vnworthy thereof: but only this, It must not be so proud, to thinke that trueth should learne of it: or to thinke that reason must not rule it, and if Art should thinke (for it is like Nature, very blind) that truth and reason could ouershoot it selfe, yet were it the part of an humble daughter, to answer her mother, with mildnes and not disdain.

And now Master *Smith*, where you triumph and praise God, you say in the end of your answer, published against the obiections of one Master *Clifton*, assuring your selfe of the trueth of your opinions: so that neither he, nor all the earth, shall ever be able to wring them out of your heart and hands.

So, and more then so, I praise the Lord my God, for that he hath assisted me against you and your lies: and I haue receined so much more assurance of the trueth of that which I haue written vnto you, then you haue of that which you haue said, as there is difference betweene a truth and a lie. And I boldly (in the name of my Lord, and for his chosen sake) challenge not all the earth, but you, and all, or any one of your company, to answer directly and without coloring or painting, to that which hath beene said, or else to subscribe vnto it according to your promise.

Though these things be not ratified by you, nor written in your bookes, yet behold, they are true and although they be but few, and goe but simple, yet they shall stand and be had in honour, when much
and.

and many things shall faile: not that I presume vpon the strength of mine owne arme, for it is like a broken bow, but my strength is the Lord, and in him I will reioyce, and that hee hath written my name in his booke of life: for which grace, and all other his mercies, his name be praised for euer. **A M E N.**

And thus Master *Smith*, I thought good to write vnto you, and to the company with you, of whom I haue great hope, God wil deliuer them frō the errors and distractions of these times, and that others falles will driue you to looke better about you: and although I haue beene somewhat bould with you, yet I pray you take it not in the euill part; for truly, God is my record, that for his truthes sake, and for his childrens sakes, and for your sakes haue I written, that you, and we, and all might perceiue the trueth, and walketherein, and for no other respect: and howsoeuer these things might seeme strange vnto you, yet if you consider them well, you shall finde them not so strange as true. And although those little ones, be now more rare, and more seldome seene then the truth, in the fielde, yet that which hath beene saide of them is true.

And let vs not labour any longer, to cut and fashion the truth, like our selues, but let vs studie and strue to become our selues, both in vnderstanding and in doing, like the truth: Let vs not deceiue our selues with shadowes, for they fly away, but let vs take hold of the substance and roote it selfe, which is able to defend vs in the stormy day: let vs toope, and put on the yoke of the Lord, for he was meeke and of a lowly

lowly heart, his dwelling was among the little ones, and the least was the greatest with him, yea he tasted his teares with them, and wept also for those whose hearts could not afford a teare for themselves; hee sought out that which was lost, and the broken did he binde vp: This was our Lord, let vs learne of him; and these were his companions, and on earth his dearest friends.

But now alacke, where are these litle ones become? Doe the high looke of these proud times, make them ashamed to shewe their cast-downe eye? Oh come forth ye habitation of the Lord, althogh (indeed) their boldnesse may make you blush, and shew your face, for we haue heard, that he which is with you, is greater then he that is with them: And what is the cause they are so seldome seene this day? One thing is, they are few: Another thing is, they that sought them, mist the way that ledde to their Tents: They sought them vpon the Mountaines, and in the drie places; but they were in the Valleys among the water plashes, filling the Lords bottle with Teares: They sought them among the great, but they were of the little ones: They sought them among the learned, and men of great study and long experience, but they were sitting among the little children, weeping with the tender babes. And thus they sought, but found not: How hard a thing it is to suppress those harts of ours: Ah let vs teare them in peeces, and intreat the Lord with thousand of teares, to dissolve the drowsie fatnes that droppeth vpon them, that we may find the way to the dwellings of his little ones, where also his owne habitation is, and see
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and enter into his Kingdome of heauen, where also we may behold these his brethren, and loue them, and be knowne, and loued of them; whereby we shall all know, that our names are written in the booke of life. These things let vs strue for, it is time now we should be established in the truth, and not be carried about still with euery winde.

Let vs build vpon the Rocke, and then though the floods come, and the winde blow, our building shall stand: we haue pretended Discipline and Gouvernement a great while; but where is he that is corrected? Where is the man that hath crucified the world to himselfe, and himselfe to the world, and hath mortified the flesh with the workes thereof? Pharisees and Hypocrites can make cleane the out-side, but let vs make cleane that which is within: Wolues oftentimes goe in Sheepes skinnnes, but Sheepe neuer in Wolues skinnnes.

There is a Controuersie this day in the world where Christ should be, whereof he hath also foretold vs, saying: Many shall come in my name, and say, here is Christ, and there, but beleue them not.

One saith, I am the first, and I haue beene of olde, I haue kept the faith, and haue not erred to this day.

Another saith, Nay thou liest, thou hast lost the faith, and hast erred from the right way, and art become a Cage of vncleane Birds this day: but I haue recouered that which thou hast lost, and I haue the right vse of the Word and Sacraments, which thou hast polluted: therefore he is here.

The third comes and saies, Ye are both liers and Harlots, and thou that spake last, for thou art not governed.

uerued by his lawes: he is a King, aswell as a Priest and a Prophet, and therefore thou liest also: but he is here with vs, we haue his Ordinances and lawes, and are ruled by them, we haue also the word and the Sacraments in their right kind, and so he is to vs a King, a Priest, and a Prophet.

The next stands vp, saying, Who is this that boasteth thus, and reteyneth the baptisme of the Whore? Must they not needes bee her children, seeing they hold her baptisme sufficient, and refuse to be baptised aright? What? Can their baptisme bee good, and their Church and Government nought? Not possible: wherefore ye are also deceiued, and he cannot be in the midst of you as you suppose.

But hee is where Antichrist with all his trash is quite abandoned, where all is reformed, both life and doctrine: And that is here with vs, for we haue cast off all, and haue beganne a new; we baptise none but men of yeares, and that doe make confession of our faith, and are of vpright life: wee haue strooke the right Couenant with him, therefore he is here.

Then steppes vp the fift, with a high spirit, controuling al, especially the three last, accusing them for wranglers, and blasphemers, (saying) ye are all lyers, you are iangling contentious spirits, ye seeke Christ without you, seeke him within you, you good thinking wise-ones, you doe not so much as know what Christ is, nor yet what Antichrist is: you condemne that holy auncient father, the Pope of Rome to bee the Antichrist: the beast and man of sinne, and all the holy orders of their Archpriests, Priests, and offices, of good intentions; hauing all names of good signification,

tion: and all Images, Sacrifices, and Ceremonies, of good information: to be all blasphemous, Idolatrous and superstitious: and so blaspheme the holy thinges, vsed in the Catholicke Church of Rome. Not knowing, that as God did teach the world, by the orders, Sacrifices and Ceremonies, vsed among the Iewes, till Christ came in the man Iesus: So it pleased him also, to teach the world, by those Orders, Images, Sacrifices, and Ceremonies, vsed in the Catholique Church of Rome, vntill the Christ came againe, now in the end of the world, according to his promises in his obedient man, *H. X.* by whom hee hath appointed, to iudge the world, according to the Scriptures. Not with fire and brimstone, vpon mens heads, as we suppose, but with wise sentences, with darke, & parabolous sayings, deliuering high things, with a high spirit: teaching, reproofing, and condemning, the whole word, being the eight, and the last breaker of the light: The Archangel and the last Trumpe, now in this third and last day wherein Christ is perfitted. And is that Angell flying in the middest of heauen, hauing an euerlasting Gospell, to preach to them that dwell vpon the earth: Saying Christ is not, nor was not a man as yee suppose, but holinesse is Christ: And he that doth beleeeue it, is possible to keep all the ten commandements, hath the right faith in Christ, and they that doe attaine to the perfect keeping of them, are risen from the dead, according to the Scriptures: and as holines is Christ and the sonne of God: So sinne is Antichrist and the sonne of the diuell. fight therefore against the Antichrist in your selues, ouercome the beast which is the sinne, and put on holines which is the Christ.

Put

Put away therefore all your good thinkings, and all your Scripture learnednesse, and come hether naked, for here is cloathing enough for you, for I tell you, whosoever comes to learne at this schoole must be as simple and hold himselfe as ignorant as a little child: for the tree of knowledge, is the tree of death, wherefore if ye will liue, come hether: did not the diuell tell you, you should be as gods, and will yee beleue him still: did he deceiue you once and will you not beware: wherefore become fooles that yee may be wise. And heere, take this booke: but keepe it close, for *H. N.* hath many enemies, especially among this wrangling crue. And therein thou shalt finde, an interlude, which if thou marke well, shall teach thee all: and harken no longer to those disturbing spirits: who feed thee with nothing but the forbidden fruite. Learne to liue againe in innocency, wherein thou shalt not be ashamed, though thou shouldst goe naked, as thou didst before: and thou shalt know nothing but loue, which shall neuer fade away and when thou hast attained to this, thou shalt be in Paradise againe: and then take of the tree of life, and eate, and liue for euer.

And tel me now, Is not here Christ indeed, and the very true Christ, and haue I not also tolde thee what is the Antichrist, and many other worthy thinges? wherefore stay heere, and thou shalt see wonders in the end.

These are strange and wofull times. Are not these the dayes which the Lord fore-told: here is Wolves in sheepes cloathing on euery side, and yet heere are not all, but let others tell the rest, for my part, I am

weary telling of these. But which way is it possible for the little sheepe to escape these Wolves? euen through a very narrow way, and a straight gate, which their Lord hath appointed, and made easie for them, for they must escape: It is not possible the Elect should be deceiued, they know them by their fruites.

These are the contentions of our dayes, who shall end the cōtrouersie? This we are sure of, he that hath the bride, is the bridegroome, and shee which hath the bridegroome, is the bride, wheresoeuer shee be. She hath begun to shew her face already, a little, and her voice hath beene heard euen in our land: but the Wolves came so thick about her, that shee was glad to retire a little into the wildernesse againe, but when her appointed time, and yeare, is once come, shee shall come forth, and end this cōtrouersie, whereby her little ones are so much dismayed: in the meane time, let her poore little children reioyce and be glad, for her light shall shine euery day, still more and more: and as light comes in, darknesse shall goe out, howsoever things seeme to goe.

The night is euen passed, the day begins to break, it is but a little while & the Sunne will shine: for the morning and euening sacrifice must bee restored againe, as in the former time, and in the dayes of old. And yet a little while, and the King of Babel, and his City both, with all his army, shall be ouerthrowne. And the song of *Moses*, shall be sung againe; for the great City, Rome, shall be burnt with fire, and like the great mill-stone, which the Angell cast into the Sea, be throwne downe, and shall be found no more.

Then

Rebaptised Separatists. 117

Then shall Israell sing in daunces as before, saying, Halleluah: Saluation, and glory, and power, be to our God, for hee hath triumphed gloriously. The horse with his stately Rider is ouerthrowne, and his pompe turned to the graue. And then a very little while, and that day so long looked for, shall shew it selfe, wherein that poore distressed, and desolate woman, tossed with tempest too & fro, who hath so long attended, with many a wet eye, and watchfull looke, and her lamp alwaies ready burning, for the cōming of her husband to the wedding day: wherein he wil giue her a crowne of life, and wipe her eyes for euer weeping more: and giue her ioy and gladnesse, in steed of mourning: and beauty, and euerlasting life, and glory, in steed of dust and desolation.

Great and meruailous are thy workes, Lord God Almighty, true and righteous are thy iudgements, King of Saints, who shall not feare thee, oh Lord, & giue glory to thy name, for thy iudgements are made manifest. Let vs be glad and reioyce, and giue glory to him, for the mariage of the Lamb is come, & his wife hath made her selfe ready.

Esai. 14. 4. 8.

How hath the oppressor ceased, and the gold-thirstie Babel rested! Since thou wast laid low, no hewer came vp against vs.

FINIS.

To the Reader.

ANd if any man thinke heere is not so much said against them, as their faults deserue: Let him consider, if one should lay open to others all his faults at once, with their due deserts, he would take it very vnkindly, and very hardly euer receiue an admonition (at his hands) in good part that should so serue him. Therefore to preuent this euill, I haue rather laboured to tell them what they should be, then to lay open what they are, for loue hopeth the best, till it see the worst. And this I assure both thee & them, that no man euer was more forward and strict in outward obseruations, nor more ready to contend about the forme and manner of religious exercises, and carnall washings, and all other common of the Kingdome, then the very hipocrite, that neuer intended the purging of his heart, nor yet to partake in her peculiar things, though vnder the cloake of the one, he doth pretend the greatest part in the other. Make cleane then the inside first, and the out-side shall bee cleane; for whosoever is cleansed in heart, neede not bee taught to wash his hands.

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THE CROWNE CONIVGALL OR, THE SPOVSE ROYALL.

A Discovery of the true honor and happines of
CHRISTIAN MATRIMONY

Published for their consolation who are married,
and their encouragment who are not, intending
the benefit of both.

By IOHN WING Pastor to the English Congregation, resident at
VLISHING in ZEELAND.

I am my welbeloveds : and



My Welbeloved is mine. Ca. 6. 3.

The Hulband is the Wiues head. Eph. 5. 23.
The Woman is the glory of the Man. 1 Cor. 11. 7

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